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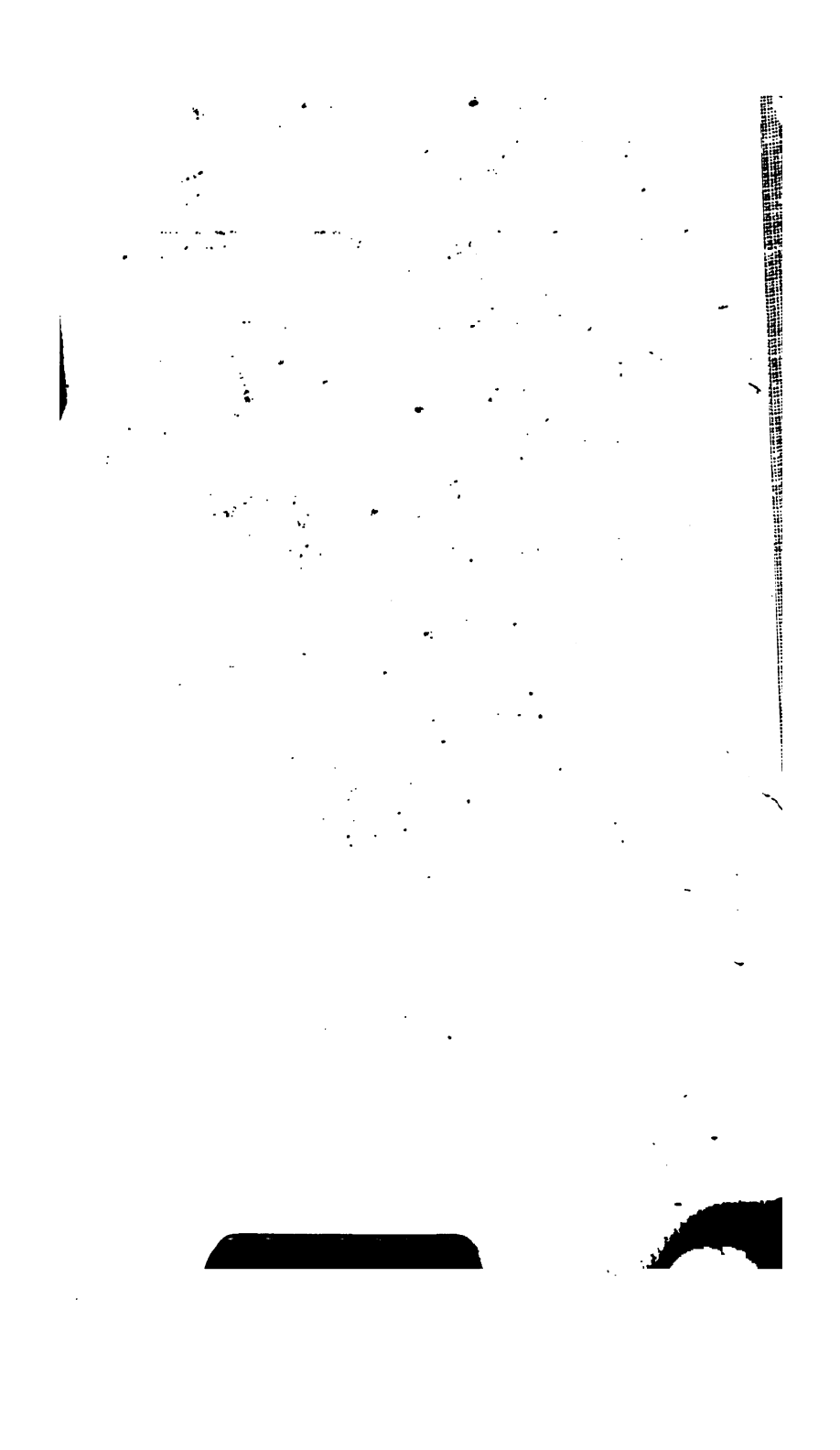
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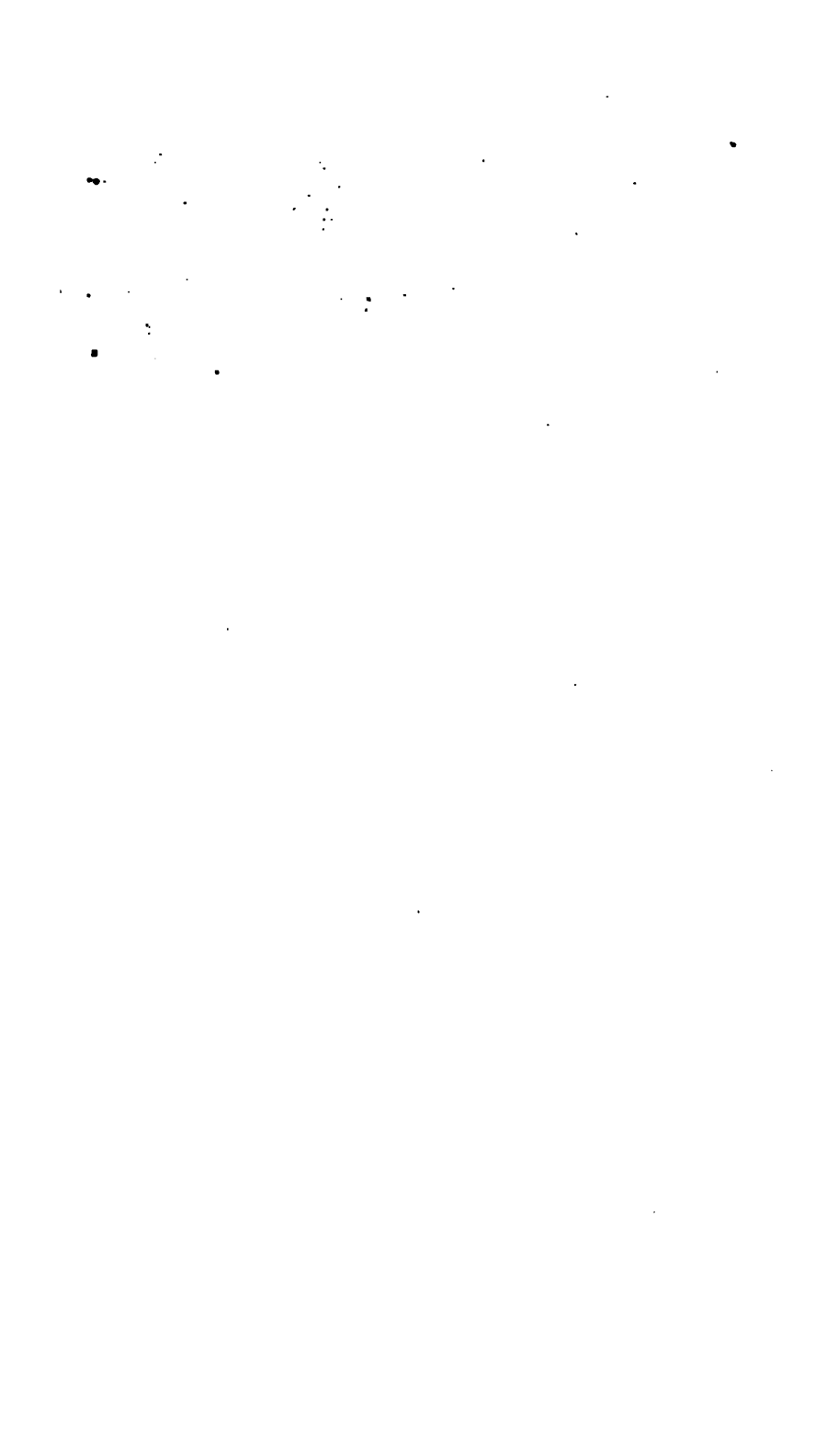
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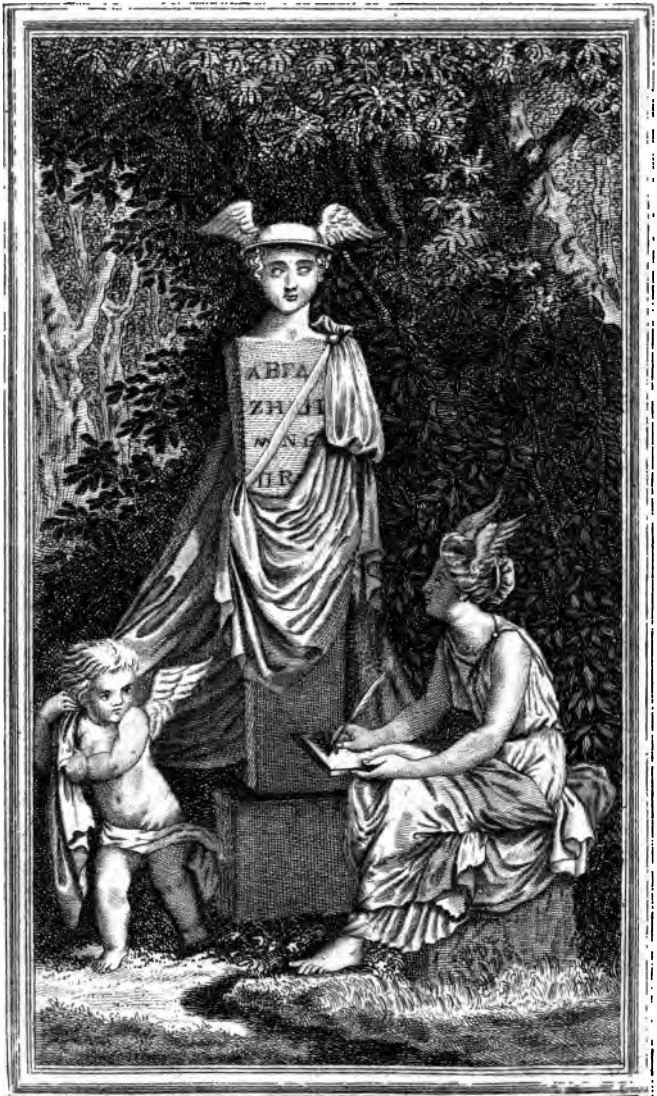
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HERMES:

O R,

APHILOSOPHICAL INQUIRY

CONCERNING

UNIVERSAL GRAMMAR.

BY JAMES HARRIS, Esq.

ΕΙΣΙΕΝΑΙ ΘΑΠΡΟΤΥΝΤΑΕ ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΥΘΑ ΘΕΟΥΣ.

THE FOURTH EDITION.

REVISED AND CORRECTED,

D U B L I N :

Printed for JAMES WILLIAMS, at N^o. 5, in
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M,DCC,LXXIII.

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1899.

To the Right Honourable

PHILIP *Lord* HARDWICKE,

Lord High Chancellor of *Great
Britain**.

My Lord,

AS no one has exercised the Powers of Speech with juster and more universal applause, than yourself; I have presumed to inscribe the following Treatise to your Lordship, its End being to investigate the Principles of those Powers. It has a farther claim to your Lordship's Patronage, by being connected in some degree with that politer Literature, which, in the most important scenes of Business, you have still found time to cultivate. With regard to myself, if what I have written be the fruits

A 2 of

* The above Dedication is printed as it originally stood, the Author being desirous that what he intended as real Respect to the noble Lord, when living, should now be considered, as a Testimony of Gratitude to his *Memory*.

of that Security and Leisure, obtained by living under a mild and free Government; to whom for this am I more indebted, than to your Lordship, whether I consider you as a Legislator, or as a Magistrate, the first both in dignity and reputation? Permit me therefore thus publickly to assure your Lordship, that with the greatest gratitude and respect I am, My Lord,

*Your Lordship's most obliged,
and most obedient humble Servant,*

Cloſe of Salisbury,

Oct. 1, 1751.

James Harris.

P R E F A C E.

THE chief End, proposed by the Author of this Treatise in making it public, has been to excite his Readers to curiosity and inquiry; not to teach them himself by prolix and formal Lectures, (from the efficacy of which he has little expectation) but to induce them, if possible, to become Teachers to themselves, by an impartial use of their own understandings. He thinks nothing more absurd, than the common notion of instruction, as if Science were to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes. The growth of Knowledge he rather thinks to resemble the growth of Fruit; however external causes may in some degree co-operate, it is the internal vigour, and virtue of the tree, that must ripen the juices to their just maturity.

This then, namely, the exciting men to inquire for themselves into subjects

worthy of their contemplation, this the Author declares to have been his first and principal motive for appearing in print. Next to that, as he has always been a lover of Letters, he would willingly approve his studies to the liberal and ingenuous. He has particularly named these, in distinction to others; because, as his studies were never prosecuted with the least regard to lucre, so they are no way calculated for any lucrative End. The liberal therefore and ingenuous (whom he has mentioned already) are those, to whose perusal he offers what he has written. Should they judge favourably of his attempt, he may not perhaps hesitate to confess,

Hoc juvat et melli est—

For tho' he hopes, he cannot be charged with the foolish love of vain Praise, he has no desire to be thought indifferent, or insensible to honest Fame.

From the influence of these sentiments, he has endeavoured to treat his subject with as much order, correctness, and perspicuity as in his power; and if he has failed, he can safely say (according to the
vulgar

vulgar phrase) that the failure has been his misfortune, and not his fault. He scorns those trite and contemptible methods of anticipating pardon for a bad performance, that "it was the hasty fruits of a few idle hours; written merely for private amusement; never revised; published against consent; at the importunity of friends, copies (God knows how) having by stealth gotten abroad;" with other stale jargon of equal falsehood and inanity. May we not ask such Prefacers, *If what they alledge be true, what has the world to do with them and their crudities?*

As to the Book itself, it can say this in its behalf, that it does not merely confine itself to what its title promises, but expatiates freely into whatever is collateral; aiming on every occasion to rise in its inquiries, and to pass, as far as possible, from small matters to the greatest. Nor is it formed merely upon sentiments that are now in fashion, or supported only by such authorities as are modern. Many Authors are quoted, that now a-days are but little studied; and some

perhaps, whose very names are hardly known.

The Fate indeed of antient Authors (as we have happened to mention them) is not unworthy of our notice. A few of them survive in the Libraries of the learned, where some venerable Folio, that still goes by their name, just suffices to give them a kind of *nominal* existence. The rest have long fallen into a deeper obscurity, their very names, when mentioned, affecting us as little, as the names, when we read them, of those subordinate Heroes,

*Alcandrumque, Haliümque, Noemona-
que, Prytanimque.*

Now if an Author, not content with the more eminent of antient Writers, should venture to bring his reader into such company as these last, *among people* (in the fashionable phrase) *that no body knows*; what usage, what quarter can he have reason to expect?—Should the Author of these speculations have done this (and it is to be feared he has) what method had he best take in a circumstance so critical?—Let us suppose him to apologize

logize in the best manner he can, and in consequence of this, to suggest as follows—

He hopes there will be found a pleasure in the contemplation of antient sentiments, as the view of antient Architecture, tho' in ruins, has something venerable. Add to this, what from its antiquity is but little known, has from that very circumstance the recommendation of novelty; so that here, as in other instances, *Extremes may be said to meet*. Farther still, as the Authors, whom he has quoted, lived in various ages, and in distant countries; some in the full maturity of *Grecian* and *Roman* Literature; some in its declension; and others in periods still more barbarous, and depraved; it may afford perhaps no unpleasing speculation, to see how the SAME REASON has at all times prevailed; how there is ONE TRUTH, like one Sun, that has enlightened human Intelligence through every age, and saved it from the darkness both of Sophistry and Error.

Nothing can more tend to enlarge the Mind, than these extensive views of
Men,

P R E F A C E.

Men, and human Knowledge; nothing can more effectually take us off from the foolish admiration of what is immediately before our eyes, and help us to a juster estimate both of present Men, and present Literature.

It is perhaps too much the case with the multitude in every nation, that as they know little beyond themselves, and their own affairs, so out of this narrow sphere of knowledge, they think nothing worth knowing. As we BRITONS by our situation live divided from the whole world, this perhaps will be found to be more remarkably our case. And hence the reason that our studies are usually satisfied in the works of our own Countrymen; that in Philosophy, in Poetry, in every kind of subject whether serious or ludicrous, whether sacred or profane, we think perfection with ourselves, and that it is superfluous to search farther.

The Author of this Treatise would by no means detract from the just honours due to those of his Countrymen, who either in the present, or preceding age, have so illustriously adorned it. But tho' he

P R E F A C E.

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he can with pleasure and sincerity join in celebrating their deserts, he would not have the admiration of these, or of any other few, to pass thro' blind excess into a contempt of all others. Were such Admiration to become universal, an odd event would follow; a few learned Men, without any fault of their own, would contribute in a manner to the extinction of Letters.

A like evil to that of admiring only the authors of our own age, is that of admiring only the authors of one particular Science. There is indeed in this last prejudice something peculiarly unfortunate, and that is, the more excellent the Science, the more likely it will be found to produce this effect.

There are few Sciences more intrinsically valuable, than MATHEMATICS. It is hard indeed to say, to which they have more contributed, whether to the Utilities of Life, or to the sublimest parts of Science. They are the noblest Praxis of LOGIC, OR UNIVERSAL REASONING. It is thro' *them* we may perceive, how the stated Forms of Syllogism are exemplified
in

in one Subject, namely the Predicament of *Quantity*. By marking the force of these Forms, as they are applied *here*, we may be enabled to apply them of ourselves *elsewhere*. Nay farther still—by viewing the MIND, *during its process in these syllogistic employments*, we may come to know in part, *what kind of Being it is*; since MIND, like other Powers, can be only known from its *Operations*. Whoever therefore will study *Mathematics* in this view, will become not only by *Mathematics* a more expert *Logician*, and by *Logic* a more rational *Mathematician*, but a wiser *Philosopher*, and an acuter *Reasoner*, in all the possible subjects either of science or deliberation.

But when *Mathematics*, instead of being applied to this excellent purpose, are used not to exemplify *Logic*, but to supply its place; no wonder if *Logic* pass into contempt, and if *Mathematics*, instead of furthering science, become in fact an obstacle. For when men, knowing nothing of that Reasoning which is *universal*, come to attach themselves for years to a *single Species*, a species wholly involv-
ed

ed in *Lines and Numbers only*; they grow insensibly to believe these last as inseparable from all Reasoning, as the poor *Indians* thought every horseman to be inseparable from his horse.

And thus we see the use, nay the necessity of enlarging our literary views, lest even *Knowledge itself* should obstruct its own growth, and perform in some measure the part of ignorance and barbarity.

Such then is the Apology made by the Author of this Treatise for the multiplicity of antient quotations, with which he has filled his Book. If he can excite in his readers a proper spirit of curiosity; if he can help in the least degree to enlarge the bounds of Science; to revive the decaying taste of antient Literature; to lessen the bigotted contempt of every thing not modern; and to assert to Authors of every age their just portion of esteem; if he can in the least degree contribute to these ends, he hopes it may be allowed, that he has done a service to mankind. Should this service be a reason for his Work to survive, he has con-
fest

fest already, it would be no unpleasing event. Should the contrary happen, he must acquiesce in its fate, and let it peaceably pass to those destined regions, whither the productions of modern Wit are every day passing,

———*in vicum vendentem thus et odores.*

T H E

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HERMES:

O R,

A PHILOSOPHICAL INQUIRY CONCERNING UNIVERSAL GRAMMAR.

B O O K I.

C H A P. I.

INTRODUCTION.

Design of the Whole.

IF Men by nature had been framed Ch. I.
for Solitude, they had never felt an {
Impulse to converse one with another: And if, like lower Animals, they had been by nature irrational, they could not have recognized the proper Subjects of Discourse. Since SPEECH then is the joint Energy of our best and noblest Faculties (*a*), (that is to say, of our *Reason*)

B son

(*a*) See V. I. p. 147 to 169. See also Note xv. p. 292, and Note xix. p. 296. of the same Volume.

HERMES.

h. I. *son* and our *social Affection*) being withal our *peculiar* Ornament and Distinction, as *Men*; those Inquiries may surely be deemed interesting as well as liberal, which either search how **SPEECH** may be naturally *resolved*; or how, when resolved, it may be again *combined*.

HERE a large field for speculating opens before us. We may either behold **SPEECH**, as divided into *its constituent Parts*, as a Statue may be divided into its several Limbs; or else, as resolved into its *Matter* and *Form*, as the same Statue may be resolved into its Marble and Figure.

THESE different *Analysings* or *Resolutions* constitute what we call (b) **PHILOSOPHICAL**, or **UNIVERSAL GRAMMAR**.

WHEN

(b) *Grammaticam etiam bipartitam ponemus, ut alia sit literaria, alia philosophica, &c. Bacon de Augm. Scient. VI. 1. And soon after he adds—Veruntamen hæc ipsâ re moniti, cogitatione complexi sumus Grammaticam quandam, quæ non analogiam verborum ad invicem, sed analogiam inter verba et res sive rationem sedulo inquirat.*

BOOK THE FIRST.

WHEN we have viewed SPEECH thus Ch. I.
analysed, we may then consider it, as {
compounded. And here in the first place
 we may contemplate that (c) *Synthefis*,
 which *by combining simple Terms* produces
 a *Truth*; then *by combining two Truths*
 produces a *third*; and thus others, and
 others, in continued Demonstration, till
 we are led, as by a road, into the regions
 of SCIENCE.

Now this is that *superior* and most ex-
 cellent *Synthefis*, which alone applies itself
 to our *Intellect* or *Reason*, and which to

B 2

conduct

(c) *Aristotle* says—— τῶν δὲ κατὰ μηδεμίαν συμ-
 πλοκὴν κεγομένων οὐδὲν ἔστι ἀληθὲς ἔστι ψευδὲς εἶναι οἷον.
 ἄνθρωπος, λεῦκος, τρέχει, νικᾷ—— *Of those words*
which are spoken without Connection, there is no one
either true or false; as for instance, Man, white,
runneth, conquereth. Cat. C. 4. So again in the
 beginning of his *Treatise De Interpretatione*, πῶς
 γὰρ σύνθεσις καὶ διαίρεσις εἰς τὸ ψευδὲς τε καὶ τὸ ἀληθές.
True and False are seen in Composition and Division.
Composition makes affirmative Truth, Division makes
negative, yet both alike bring Terms together, and so
far therefore may be called synthetical.

**Ch. I. conduct according to Rule, constitutes
the Art of LOGIC.**

AFTER this we may turn to those
(*d*) *inferior* Compositions, which are pro-
ductive

(*d*) *Ammonius* in his Comment on the Treatise
Περὶ Ἐξηγητικῆς p. 53. gives the following Extract
from *Theophrastus*, which is here inserted at length,
as well for the Excellence of the Matter, as because
it is not (I believe) elsewhere extant.

Διτῆς γὰρ εἰσὸς τῷ λόγῳ σχίσσις, (καθ' ἃ διώρισεν ὁ φι-
λόσοφος Θεόφραστος) τῆς τε ΠΡΟΣ ΤΟΥΣ ΑΚΡΟΩΜΕ-
ΝΟΥΣ οἷς καὶ σημαίνει τι, καὶ τῆς ΠΡΟΣ ΤΑ ΠΡΑ-
ΓΜΑΤΑ, ὑπὲρ ἧν ὁ λόγος πεισῆσαι προσεῖθηται τὰς ἀκροωμένους,
ἐπεὶ μὴ ἐν τῇ σχίσσει αὐτῶν τῇ ΠΡΟΣ ΤΟΥΣ ΑΚΡΟ-
ΑΤΑΣ καταγίνεσθαι ποσικὴ καὶ ῥητορικὴ, διότι ἔξω αὐταῖς
ἐκλέγεσθαι τὰ σιμνότερα τῶν ὁμοίων, ἀλλὰ μὴ τὰ κοινὰ καὶ
διδημιευμένα, καὶ ταῦτα ἰσαρμονίως συμπλέκει ἀλλήλοισι, ὥστε διὰ
τῶν καὶ τῶν τότες ἰσομένων, οἷον σαφηνείας, γλυκύτητος, καὶ
τῶν ἄλλων ἰδιῶν, ἔτι τι μακρολογίας, καὶ βραχυλογίας, κατὰ και-
ρὸν πάντων παραλαμβανόμενων, εἰσαί τι τὸν ἀκροατὴν, καὶ ἐκ-
πλήξαι, καὶ πρὸς τὴν πείθω χεῖραδίντα ἔχειν τῆς δὲ γὰρ ΠΡΟΣ
ΤΑ ΠΡΑΓΜΑΤΑ τοῦ λόγου σχίσσις ὁ φιλόσοφος
προσηγουμένως ἐπιμελήσεται, τό, τι ψῦδος διελύχων,
καὶ

ductive of the *Pathetic*, and the *Plea-* Ch. I.
sant in all their kinds. These latter Com-
 B 3 positions

καὶ τὸ ἀποθεῖ ἀποδιωκός. *The Relation of Speech being twofold (as the Philosopher Theophrastus hath settled it) one to the HEARERS, to whom it explains something, and one to the THINGS, concerning which the Speaker proposes to persuade his Hearers: With respect to the first Relation, that which regards the HEARERS, are employed Poetry and Rhetoric. Thus it becomes the business of these two, to select the most respectable Words, and not those that are common and of vulgar use, and to connect such Words harmoniously one with another, so as thro' these things and their consequences, such as Perspicuity, Delicacy, and the other Forms of Eloquence, together with Copiousness and Brevity, all employed in their proper season, to lead the Hearer, and strike him, and hold him vanquished by the power of Persuasion. On the contrary, as to the Relation of Speech to THINGS, here the Philosopher will be found to have a principal employ, as well in refuting the False, as in demonstrating the True.*

Sanctius speaks elegantly on the same Subject. Creavit Deus hominem rationis participem; cui, quia Sociabilem esse voluit, magna pro munere dedit Sermonem. Sermoni autem perficiendo tres opifices adhibuit. Prima est Grammatica, quæ ab oratione solacismos & barbarismos expellit; secunda Dialectica, quæ in Sermonis veritate versatur; tertia Rhetorica, quæ ornatum Sermonis tantum exquirat. Min. l. 1. c. 2.

Ch. I. positions aspire not to the Intellect, but being addressed to the *Imagination*, the *Affections*, and the *Sense*, become from their different heightnings either RHE-
TORIC or POETRY.

NOR need we necessarily view these Arts distinctly and apart; we may observe, if we please, how perfectly they co-incide. GRAMMAR is equally requisite to every one of the rest. And though LOGIC may indeed subsist without RHE-
TORIC or POETRY, yet so necessary to these last is a sound and correct LOGIC, that without it, they are no better than warbling Trifles,

Now all these Inquiries (as we have said already) and such others arising from them as are of still sublimer Contemplation, (of which in the Sequel there may be possibly not a few) may with justice be deemed Inquiries both interesting and liberal,

AT

AT present we shall postpone the whole Ch. I. synthetical Part, (that is to say, *Logic* and *Rhetoric*) and confine ourselves to the analytical, that is to say, UNIVERSAL GRAMMAR. In this we shall follow the Order, that we have above laid down, first dividing SPEECH, as a WHOLE into its CONSTITUENT PARTS; then resolving it, as a COMPOSITE, into its MATTER and FORM; two Methods of Analysis very different in their kind, and which lead to a variety of very different Speculations.

SHOULD any one object; that in the course of our Inquiry we sometimes descend to things, which appear trivial and low; let him look upon the effects, to which those things contribute, then from the Dignity of the Consequences, let him honour the Principles.

THE following Story may not improperly be here inserted. "When the Fame

B 4

" of

Ch. I, “ of *Heraclitus* was celebrated through-
 “ out *Greece*, there were certain persons,
 “ that had a curiosity to see so great a
 “ Man. They came, and, as it happened,
 “ found him warming himself in a
 “ Kitchen. The meanness of the place
 “ occasioned them to stop; upon which
 “ the Philosopher thus accosted them—
 “ ENTER (says he) BOLDLY, FOR HERE
 “ TOG THERE ARE GODS (e).”

WE shall only add, that as there is no part of Nature too mean for the Divine Presence; so there is no kind of Subject, having its foundation in Nature, that is below the Dignity of a philosophical Inquiry.

(e) See *Aristot. de Part. Animal.* l. 1. c. 5.

C H A P. II.

*Concerning the Analysing of Speech into its
smallest Parts.*

THOSE things, which are *first to Na-* Ch. II.
ture, are not *first to Man*. *Nature*
begins from *Causes*, and thence descends
to *Effects*. *Human Perceptions* first open
upon *Effects*, and thence by slow degrees
ascend to *Causes*. Often had Mankind
seen the Sun in Eclipse, before they knew
its Cause to be the Moon's Interposition;
much oftner had they seen those unceasing
Revolutions of Summer and Winter, of
Day and Night, before they knew the
Cause to be the Earth's double Motion (a).
Even

(a) This Distinction of *first to Man*, and *first to Nature*, was greatly regarded in the Peripatetic Philosophy. See *Arist. Phys. Auscult.* l. 1. c. 1. *Themistius's Comment* on the same, *Poster. Analyt.* l. 1. c. 2. *De Anima*, l. 2. c. 2. It leads us, when properly regarded, to a very important Distinction between

Ch. II. Even in Matters of Art and *human* Creation, if we except a few Artists and critical

tween Intelligence *Divine* and Intelligence *Human*. GOD may be said to view the First, as first; and the Last, as last; that is, he views *Effects* thro' *Causes* in their *natural Order*. MAN views the Last, as first; and the First, as last; that is, he views *Causes* thro' *Effects*, in an *inverse Order*. And hence the Meaning of that Passage in *Aristotle*: ὥσπερ γὰρ τὰ τῶν οὐρανίων ἄμματα πρὸς τὸ φέγγος ἔχει τὸ μὲν ἡμέραν, ὅτω καὶ τῆς ἡμετέρας ψυχῆς ὁ Νῦς πρὸς τὰ τῇ φύσει φανερώτατα πάντων. *As are the Eyes of Bats to the Light of the Day, so is Man's Intelligence to those Objects, that are by Nature the brightest and most conspicuous of all Things.* Metaph. l. 2. c. 1. See also l. 7. c. 4. and *Ethic. Nicom.* l. 1. c. 4. *Ammonius*, reasoning in the same way, says very pertinently to the Subject of this Treatise—Ἀγαπητὸν τῇ ἀνθρωπίνῃ φύσει, ἐκ τῶν ἀτελεσιτέρων καὶ συνθέτων ἐπὶ τὰ ἀπλοτέρα καὶ τελειότερα προΐναι· τὰ γὰρ σύνθετα μᾶλλον συνήθη ἡμῖν, καὶ γνωριμώτερα· οὕτω γὰρ καὶ ὁ παις εἶσαι μὲν λόγον, καὶ εἰπεῖν, Σωκράτης περιπαλεῖ, οἶδε· τῶτον δὲ ἀναλύσαι εἰς ὄνομα καὶ ῥῆμα, καὶ ταῦτα εἰς συλλαβὰς, κάκεινα εἰς σοιχεῖα, ἐκίτι· *Human Nature may be well contented to advance from the more imperfect and complex to the more simple and perfect; for the complex Subjects are more familiar to us, and better known. Thus therefore it is that even a Child knows how to put a Sentence together, and say, Socrates walketh;*

tical Observers, the rest look no higher Ch. II. than to the *Practice* and mere *Work*, knowing nothing of those *Principles*, on which the whole depends.

THUS in SPEECH for example—All men, even the lowest, can speak their Mother-Tongue. Yet how many of this multitude can neither write, nor even read? How many of those, who are thus far literate, know nothing of that Grammar, which respects the Genius of their own Language? How few then must be those, who know GRAMMAR UNIVERSAL; *that Grammar*, which without regarding the several Idioms of particular Languages, *only respects those Principles, that are essential to them all?*

'Tis our present Design to inquire about this Grammar; in doing which we shall follow

walketh; *but how to resolve this Sentence into a Noun and Verb, and these again into Syllables, and Syllables into Letters or Elements, here he is at a loss.* Am. in Com. de Prædic. p. 29.

Ch. II. follow the Order consonant to *human* Perception, as being for that reason the more easy to be understood.

WE shall begin therefore first from a *Period* or *Sentence*, that combination in Speech, which is obvious to all, and thence pass, if possible, to those its *primary Parts*; which, however essential, are only obvious to a few.

WITH respect therefore to the different Species of Sentences, who is there so ignorant, as if we address him in his Mother-Tongue, not to know when 'tis we *assert*, and when we *question*; when 'tis we *command*, and when we *pray* or *wish*?

FOR example, when we read in *Shakespeare*, *

*The Man, that hath no music in himself,
And is not mov'd with concord of sweet
sounds,
Is fit for Treasons——*

Or

* Merchant of Venice.

Or in *Milton*, *

Ch. II.

O *Friends*, I hear the tread of nimble
feet,

Hasting this way—

'tis obvious that these are *assertive Sentences*, one founded upon Judgment, the other upon Sensation.

WHEN the Witch in *Macbeth* says to her Companions,

When shall we three meet again

In thunder, lightning, and in rain?

this 'tis evident is an *interrogative Sentence*.

WHEN *Macbeth* says to the Ghost of *Banquo*,

—*Hence, horrible Shadow,*

Unreal Mock'ry, hence!—

he speaks an *imperative Sentence*, founded upon the passion of hatred.

WHEN

Ch. II. WHEN *Milton* says in the character of
 his *Allegro*.

*Haste thee, Nymph, and bring with thee
 Jest and youthful Jollity,*


he too speaks an *imperative Sentence*, tho' founded on the passion, not of hatred but of love.

WHEN in the beginning of the *Paradise Lost* we read the following address,

*And chiefly thou, O Spirit, that dost prefer
 Before all temples th' upright heart, and
 pure,
 Instruct me, for thou know'st—*

this is not to be called an *imperative Sentence*, tho' perhaps it bear the same Form, but rather (if I may use the Word) 'tis a *Sentence precativè* or *optative*.

WHAT then shall we say? Are Sentences to be quoted in this manner without ceasing, all differing from each other in
 their

their stamp and character? Are they no Ch. II.
 way reducible to certain definite Classes? 
 If not, they can be no objects of *rational*
 comprehension.—Let us however try.

'Tis a phrase often applied to a man, when speaking, that *he speaks his MIND*? as much as to say, that his Speech or Discourse is *a publishing of some Energy or Motion of his Soul*. So it indeed is in every one that speaks, excepting alone the Dissembler or Hypocrite; and he too, as far as possible, affects the appearance.

Now the POWERS OF THE SOUL (over and above the meer † nutritive) may be included all of them in those of PERCEPTION, and those of VOLITION. By the POWERS OF PERCEPTION, I mean the *Senses* and the *Intellect*; by the Powers of VOLITION, I mean, in an extended sense, not only the *Will*, but the several *Passions* and *Appetites*; in short, *all that moves to Action, whether rational or irrational*.

I F

† Vid. Aristot. de An. II. 4.

Ch. II. If then the leading Powers of the Soul be these two, 'tis plain that every Speech or Sentence, as far as it exhibits the Soul, must of course respect one or other of these.

If we *assert*, then is it a Sentence which respects the Powers of PERCEPTION. For what indeed is it to *assert*, if we consider the examples above alleged, but to *publish some Perception either of the Senses or the Intellect*?

AGAIN, if we *interrogate*, if we *command*, if we *pray*, or if we *wish*, (which in terms of Art is to *speak Sentences interrogative, imperative, precative, or optative*) what do we but *publish* so many different VOLITIONS?—For who is it that *questions*? He that has a *Desire* to be informed.—Who is it that *commands*? He that has a *Will*, which he would have obeyed.—What are those Beings, who either *wish* or *pray*? Those, who feel certain

certain wants either for themselves, or Ch. II.
others.

If then the *Soul's leading Powers* be the two above mentioned, and it be true that *all Speech is a publication of these Powers*, it will follow that EVERY SENTENCE WILL BE EITHER A SENTENCE OF ASSERTION, OR A SENTENCE OF VOLITION. And thus, by referring all of them to one of these two classes, have we found an expedient to reduce their infinitude (b).

THE

(b) Ῥητόν ἐν ὅτι τῆς ψυχῆς τῆς ἡμετέρας διτλῆς ἐχέσθαι δυνάμεις, τὰς μὲν γνωστικὰς, τὰς δὲ ζῶτικὰς, τὰς καὶ ἠθικὰς λεγομένας (λέγω δὲ γνωστικὰς μὲν, καθ' ὡς γνωσκομεν ἴκασον τῶν ὄντων, οἷον εἶναι, διάνοιαν, δόξαν, φαιλασίαν καὶ αἴσθησιν ἠθικὰς δὲ, καθ' ὡς ἀεργόμεθα τῶν ἀγαθῶν, ἢ τῶν ὄντων, ἢ τῶν δυνάμεων, οἷον βέλῃσιν λέγω, προαίρεσιν, θυμῶν, καὶ ἐπιθυμίαν) τὰ ΜΕΝ τέτταρα εἶδη τῶν λόγων (τα παρὰ τὸν ἀποφαθικόν) ἀπὸ τῶν ἠθικῶν δυνάμεων προέρχονται τῆς ψυχῆς, οὐκ αὐτῆς καθ' αὐτὴν ἰσχύσεως, ἀλλὰ πρὸς ἕτερον ἀπολεινομένης (τὸν συμβάλλεσθαι δυνάμει πρὸς τὸ τυχεῖν τῆς ἀρέξεως) καὶ ἦτοι λόγον παρ' αὐτοῦ ζῴσεως

C

Ch. II. THE Extensions of Speech are quite indefinite, as may be seen if we compare the

ζητήσεως, καθάπερ ἐπὶ τῷ ΠΥΣΜΑΤΙΚΟΥ καὶ ΕΡΩΤΗΜΑΤΙΚΟΥ καλυμένου λόγῳ, ἢ πρᾶγμα, καὶ εἰ πρᾶγμα, ἦτοι αὐτῷ ἐκείνῳ τυχαίῳ ἐπιμέτρῃ, πρὸς ὃν ὁ λόγος, ὡσπερ ἐπὶ τῷ ΚΛΗΤΙΚΟΥ, ἢ τιδὸς παρ' αὐτῷ πράξιως, ἢ ταύτης, ἢ ὡς παρὰ κρείττονος, ὡς ἐπὶ τῆς ΕΥΧΗΣ, ἢ ὡς παρὰ χείρονος, ὡς ἐπὶ τῷ κυρίως καλυμένῳ ΠΡΟΣΤΑΞΕΩΣ· μόνον ΔΕ τὸ ΑΠΟΦΑΝΤΙΚΟΝ ἀπὸ τῶν γνωστικῶν, καὶ εἰς τὸτο ἐξαγγελικὸν τῆς γενομένης ἐν ἡμῖν, γνώσεως τῶν πραγμάτων ἀληθείας, ἢ φαινομένης, διὸ καὶ μόνον τὸτο δεκτικὸν εἶναι ἀληθείας ἢ ψεύδους τῶν δὲ ἄλλων ὑδὲν. The Meaning of the above passage being implied in the Text, we take its translation from the *Latin Interpreter*. *Dicendum igitur est, cum anima nostra duplicem protestatem habeat, cognitionis, & vitæ, quæ etiam appetitionis ac cupiditatis appellatur, (quæ vero cognitionis est, vis est, quâ res singulas cognoscimus, ut mens, cogitatio, opinio, phantasia et sensus: appetitus vero facultas est, quâ bona, vel quæ sunt, vel quæ videntur, concupiscimus, ut sunt voluntas, consilium, ira, cupiditas:)* quatuor orationis species (præter enunciantem,) a partibus animi proficiscuntur, quæ concupiscunt; non cum animus ipse per se agit, sed cum ad alium se convertit, (qui ei ad consequendum id, quod cupit, conducere posse videatur;) atque etiam vel rationem ab eo exquirat, ut in oratione, quam Percunstantem,

an Epigram of *Martial*. But Ch. II.

Extension, with which Gram-

to do, is the Extension here con-
 sidered, that is to say a SENTENCE. The
 other Extensions (such as Syllogisms, Pa-
 ragraphs, Sections, and complete Works)
 belong not to Grammar, but to Arts of
 higher order; not to mention that all of
 them are but Sentences repeated.

Now a SENTENCE (*c*) may be sketch'd
 in the following description—a compound

C 2

Quantity

tem, aut Interrogantem vocant; vel rem: sique rem,
 vel cum ipsum consequi cupit, quicum loquitur, ut in op-
 tante oratione, vel aliquam ejus actionem: atque in hac,
 vel ut a præstantiore, ut in Deprecatione; vel ut ab in-
 feriore, ut in eo, qui proprie Jussus nominatur. Sola
 autem Enunciatio a cognoscendi facultate proficitur:
 hæcque nunciat rerum cognitionem, quæ in nobis est, aut
 veram, aut simulatam. Itaque Hæc sola verum falsum-
 que capit: præterea vero nulla. Ammon. in Lib. de
 Interpretatione.

(c) Δύο δὲ φωνῆ συνθετὴ σημεῖα, ἢ ἓν ἢ δύο καὶ ἄλλα
 σημαίνει τῆ. Arist. Poet. c. 20. See also de Inter-
 pret. c. 4.

Ch. II. *Quantity of Sound significant, of which certain Parts are themselves also significant.*

THUS when I say [*the Sun shineth*] not only the *whole quantity* of sound has a meaning, but *certain Parts* also, such as [*Sun*] and [*shineth*.]

BUT what shall we say? Have these Parts again other Parts, which are in like manner significant, and so may the progress be pursued to infinite? Can we suppose all Meaning, like Body, to be divisible, and to include within itself other Meanings without end? If this be absurd then must we necessarily admit, that there is such a thing as a *Sound significant, of which no Part is of itself significant*. And this is what we call the proper character of a (*d*) WORD. For thus, though the
Words

(d) Φωνὴ σηματικὴ, — ἥς μέρος εἶναι ἐστὶ καθ' αὐτὴν σηματικόν. De Poetic. c. 20. De Interpret. C. 2. &c 3. Priscian's Definition of a Word (Lib. 2.) is as follows

Words [*Sun*] and [*sbine**th***] have each a Ch. II. Meaning, yet is there certainly no Meaning in any of their Parts, neither in the Syllables of the one, nor in the Letters of the other.

IF therefore ALL SPEECH whether in prose or verse, every Whole, every Section, every Paragraph, every Sentence, imply a certain *Meaning, divisible into other Meanings*, but WORDS imply a *Meaning, which is not so divisible*: it follows that WORDS will be the *smallest parts of speech*, in as much as nothing less has any Meaning at all.

C 3

To

follows—*Dictio est pars minima orationis constructa, id est, in ordine compositæ. Pars autem, quantum ad totum intelligendum, id est, ad totius sensus intellectum. Hæc autem ideo dictum est, nequis conetur vires in duas partes dividere, hoc est, in vi 3 res; non enim ad totum intelligendum hæc fit divisio.* To Priscian we may add *Theodore Gaza*.—*Δίξις δὲ, μίξις ἰσάχιστοι κατὰ σύνταξιν λόγου.* Introd. Gram. l. 4. *Plato* shewed them this characteristic of a Word—See *Cratylus*, p. 385. Edit. Serr.

Ch. II. *To know therefore the species of Words*
must needs contribute to the knowledge of
Speech, as it implies a knowledge of its
minuteft Parts.

THIS therefore must become our next
Inquiry.

CHAP.

C H A P. III.

*Concerning the Species of Words, the smallest
Parts of Speech.*

LET us first search for the *Species* of **Ch. III.** Words among those Parts of Speech, commonly received by Grammarians. For example, in one of the passages above cited.—

*The man, that hath no music in himself,
And is not mov'd with concord of sweet
sounds,
Is fit for treasons—*

Here the Word [*The*] is an ARTICLE;—
[*Man*] [*No*] [*Music*] [*Concord*] [*Sweet*]
[*Sounds*] [*Fit*] [*Treasons*] are all NOUNS,
some *Substantive*, and some *Adjective*—
[*That*] and [*Himself*] are PONOUNS—
[*Hath*] and [*is*] are VERBS—[*moved*] a
PARTICIPLE—[*Not*] an ADVERB—[*And*]
a CONJUNCTION—[*In*] [*with*] and [*For*]

Ch. III. are PREPOSITIONS. In one sentence we have all those Parts of Speech, which the *Greek* Grammarians are found to acknowledge. The *Latins* only differ in having no Article, and in separating the INTERJECTION, as a Part of itself, which the *Greeks* include among the Species of *Adverbs*.

WHAT then shall we determine? why are there not more Species of Words? why so many? or if neither more nor fewer, why these and not others?

To resolve, if possible, these several Queries, let us examine any Sentence that comes in our way, and see what differences we can discover in its Parts. For example, the same Sentence above,

The man that hath no music, &c.

ONE Difference soon occurs, that some Words are *variable*, and others *invariable*. Thus the Word *Man* may be varied into *Man's* and *Men*; *Hath*, into *Have*, *Has*,
Had

Had, &c. Sweet into Sweeter and Sweetest; Ch. III.
Fit into Fitter and Fittest. On the contrary the Words, *The, In, And,* and some others, remain as they are, and cannot be altered.

AND yet it may be questioned, how far this Difference is essential. For in the first place, there are Variations, which can be hardly called necessary, because only some Languages have them, and others have them not. Thus the *Greeks* have the *dual* Variation, which is unknown both to the Moderns and to the ancient *Latins*. Thus the *Greeks* and *Latins* vary their Adjectives by the *triple Variation* of Gender, Case, and Number; whereas the *English* never vary them in any of those ways, but thro' all kinds of Concord preserve them still the same. Nay even those very Variations, which appear most necessary, may have their places supplied by other methods; some by *Auxiliars*, as when for *Bruti*, or *Bruto* we say, *of Brutus, to Brutus*; some
 by

Ch. III. *by meer Position*, as when for *Brutum amavit Cassius*, we say, *Cassius lov'd Brutus*. For here the *Accusative*, which in *Latin* is known *any where* from its *Variation*, is in *English* only know from its *Position* or place.

IF then the Distinction of Variable and Invariable will not answer our purpose, let us look farther for some other more essential.

SUPPOSE then we should dissolve the Sentence above cited, and view its several *Parts* as they stand *separate* and detached. Some 'tis plain *still preserve a Meaning*, (such as *Man, Music, Sweet, &c.*) others on the contrary *immediately lose it* (such as, *And, The, With, &c.*) Not that these last have no meaning at all, but in fact they never have it, but when *in company*, or *associated*.

Now it should seem that this Distinction, if any, was essential. For if all
Words

Words are significant, or else they would Ch. III.
 not be Words; and if every thing not *ab-*
solute, is of course *relative*, then will all
 Words be significant either *absolutely* or
relatively.

WITH respect therefore to this Distinction, the first sort of Words may be call'd *significant by themselves*; the latter may be call'd *significant by relation*; or if we like it better, the first sort may be call'd *Principals*, the latter *Accessories*. The first are like those stones in the basis of an Arch, which are able to support themselves, even when the Arch is destroyed; the latter are like those stones in its Summit or Curve which can no longer stand, than while the whole subsists (*e.*)

§ THIS

(*e.*) *Appollonius of Alexandria* (one of the acutest Authors that ever wrote on the subject of Grammar) illustrates the different power of Words, by the different power of Letters. "Ἐτι, ὡς τρόπον τῶν τοιχείων τὰ μὲν ἐς φωνήεντα, ἃ καὶ καθ' ἑαυτὰ φωνὴν ἀποτελεῖ τὰ δὲ σύμφωνα, ἄπει"

Ch. III. § THIS Distinction being admitted, we thus pursue our Speculations. All things what-

ἀπερ ἄνυ τῶν φωνήων ἐκ ἔχει ῥητὴν τὴν ἐφώνησιν· τὸν αὐτὸν τρόπον εἰς ἐπινοῆσαι καὶ πρὸ τῶν λέξεων. αἱ μὲν γὰρ αὐτῶν, τρόποι τινὰ τῶν φωνήων, ῥηταί εἰσι· καθάπερ ἐπὶ τῶν ῥημάτων, ὀνομάτων, ἀντωνυμιῶν, ἐπιρρημάτων·——αἱ δὲ, ὡς περὶ τὰ σύμφωνα, ἀναμένουσι τὰ φωνήοντα, ἢ δυνάμεινα κατ' ἰδίαν ῥητὰ εἶναι·—— καθάπερ ἐπὶ τῶν προθέσεων, τῶν ἄρθρων, τῶν συνδέσμων· τὰ γὰρ τοιαῦτα αἰ τῶν μερίων συσσημαίοντι. *In the same manner, as of the Elements or Letters some are Vowels, which of themselves complete a Sound; others are Consonants, which without the help of Vowels have no express Vocality; so likewise may we conceive as to the nature of Words. Some of them, like Vowels, are of themselves expressive, as is the case of Verbs, Nouns, Pronouns, and Adverbs; others, like Consonants, wait for their Vowels, being unable to become expressive by their own proper strength, as is the case of Prepositions, Articles, and Conjunctions; for those parts of Speech are always Consignificant, that is, are only significant, when associated to something else.* Apollon. de Syntaxi. L. I. c. 3. *Itaque quibusdam philosophis placuit NOMEN & VERBUM SOLAS ESSE PARTES ORATIONIS; cætera vero, ADMINICULA vel JUNCTURAS earum: quomodo navium partes sunt tabulæ & trabes, cætera autem (id est, cera, suprà, & clavi & similia) vincula & conglutinationes*

whatever either exist as the *Energies*, or Ch. III.
Affections of some other thing, or without }
 being the *Energies* or *Affections* of some
 other thing. If they exist as the *Energies*
 or *Affections* of something else, then are
 they called **ATTRIBUTES**. Thus *to*
think is the attribute of a Man; *to be*
white, of a Swan; *to fly*, of an Eagle;
to be four-footed, of a Horse. If they
 exist not after this manner, then are they
 call'd **SUBSTANCES** *. Thus *Man*,
Swan, *Eagle* and *Horse* are none of
 them *Attributes*, but all *Substances*, be-
 cause however they may exist in *Time*
 and *Place*, yet neither of these, nor of
 any thing else do they exist as *Energies*
 or *Affections*.

AND

tiones partium navis, (hoc est, tabularum & trabium) non partes navis dicuntur: Prisc L. XI. 913.

* **SUBSTANCES**] Thus Aristotle. Νῦν μὲν ἐν τῷ πρώτῳ βιβλίῳ, τί ποτε ἐστὶν ἡ οὐσία, ὅτι τὰ μὴ καθ' ὑποκειμένον, ἀλλὰ καθ' ἑαυτὰ ἄλλα. *Metaph. Z. γ. p. 106. Ed. Sylb.*

Ch. III. AND thus all things whatsoever being
 either (*f*) *Substances* or *Attributes*, it follows of course that all Words, *which are significant as Principals*, must needs be significant of either the one or the other. If they are *significant of Substances*, they are call'd *Substantives*; if of *Attributes*, they are call'd *Attributives*. So that ALL WORDS *whatever, significant as Principals, are either SUBSTANTIVES or ATTRIBUTIVES.*

AGAIN, as to Words, which are only significant as *Accessories*, they acquire a signification either from being associated to one Word, or else to many. If to one Word alone, then as they can do no more than in some manner *define* or *determine*, they may justly for that reason be called
 DE-

(*f*) This division of things into *Substance* and *Accident* seems to have been admitted by Philosophers of all Sects and Ages. See *Categor. c. 2. Metaphys. L. VII. c. 1. De Cælo, L. III. c. 1.*

DEFINITIVES. If *to many Words at Ch.III.* *once*, then as they serve to no other purpose than *to connect*, they are called for that reason by the name of **CONNECTIVES**.

AND thus it is that all WORDS whatever are either *Principles* or *Accessories*; or under other Names, either *significant from themselves*, or *significant by relation*. —If *significant from themselves*, they are either *Substantives* or *Attributives*; if *significant by relation*, they are either *Definitives* or *Connectives*. So that under one of these four Species, **SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES, and CONNECTIVES, are ALL WORDS, however different, in a manner included.**

IF any of these Names seem new and unusual, we may introduce others more usual, by calling the *Substantives*, **NOUNS**; the *Attributives*, **VERBS**; the *Definitives*,
ARTI-

Ch. III. ARTICLES; and the *Connectives*, CON-
 JUNCTIONS.

SHOU'D it be ask'd, what then becomes of *Pronouns*, *Adverbs*, *Prepositions*, and *Interjections*; the answer is, either they must be found included within the Species above-mentioned, or else must be admitted for so many Species by themselves.

§ THERE were various opinions in ancient days, as to the *number* of these Parts, or Elements of Speech.

Plato in his * *Sophist* mentions only two,* the *Noun* and the *Verb*. *Aristotle* mentions no more, where he treats of † *Propositions*. Not that those acute Philosophers were ignorant of the other Parts, but they spoke with reference to *Logic* or
Dia-

* Tom. I. p. 261. Edit. Ser.

† De Interpr. c. 2 & 3.

Dialectic (g), considering the **Essence** of Ch. III. Speech as contained in these two, because *these alone* combined make a perfect *assertive* Sentence, which none of the rest without them are able to effect. Hence therefore *Aristotle* in his * *treatise of Poetry* (where he was to lay down the elements of

(g) *Partes igitur orationis sunt secundum Dialecticos duæ NOMEN & VERBUM; quia hæc solæ etiam per se conjunctæ plenam faciunt orationem; alias autem partes οὐκ ἀνεπηρώματα, hoc est, consignificantia appellabant.* Priscian. l. 2. p. 574. Edit. Putschii. *Exiit hic quædam quæstio, cur duo tantum, NOMEN & VERBUM, se (Aristoteles sc.) determinare promittat, cum plures partes orationis esse videantur. Quibus hoc dicendum est, tantum Aristotelem hoc libro diffinisse, quantum illi ad id, quod instituerat tractare, sufficit. Tractat namque de simplici enuntiativa oratione, quæ scilicet hujusmodi est, ut junctis tantum Verbis & Nominibus componatur.—Quare superfluum est quærere, cur alias quoque, quæ videntur orationis partes, non proposuerit, qui non totius simpliciter orationis, sed tantum simplicis orationis instituit elementa partiri.* Boetius in *Libr. de Interpretat.* p. 295. *Apollonius* from the above principles elegantly calls the NOUN and VERB, τὰ ἐμψυχότατα μὲν τῷ λόγῳ, *the most animated parts of Speech.* De *Syntaxi* l. 1. c. 3. p. 24. See also *Plutarch. Quæst. Platon.* p. 1009.

* *Poet. Cap. 20.*

D

H E R M E S.

... (and variegated speech) adds the *Ar-*
... and *Conjunction* to the Noun and
... and adopts the same Parts, with
... established in this Treatise. To
...'s authority (if indeed better can
 be required) may be added that also of
 the elder *Stoics* (*b*).

THE latter *Stoics* instead of four Parts
 made five, by dividing the Noun into the
Appellative, and *Proper*. Others increased
 the number, by detaching the *Pronoun*
 from the Noun; the *Participle* and *Ad-*
verb from the Verb; and the *Preposition*
 from the Conjunction. The *Latin Gram-*
marians went farther, and detached the *In-*
terjection from the Adverb, within which
 by the *Greeks* it was always included, as a
 Species.

WE

(*b*) For this we have the authority of *Dionysius* of
Halicarnassus, *De Struct. Orat. Sect. 2.* whom *Quintilian*
 follows, *Inst. l. i. c. 4.* *Diogenes Laertius* and *Priscian*
 make them always to have admitted five Parts. See
Priscian, as before, and *Laertius*, *Lib. VII. Segm. 57.*

WE are told indeed by (i) *Dionysus* of Ch. III. *Halicarnassus* and *Quintilian*, that *Aristotle*, with *Theodectes*, and the more early writers, held but *three Parts* of speech, the *Noun*, the *Verb*, and the *Conjunction*. This, it must be owned, accords with the oriental Tongues, whose Grammars (we are (k) told) admit no other. But as to *Aristotle*, we have his own authority to assert the contrary, who not only enumerates the *four Species* which we have adopted, but ascertains them each by a proper Definition*.

D 2

To

(i) See the places quoted in the note immediately preceding.

(k) *Antiquissima eorum est opinio, qui tres classes faciunt. Estque hæc Arabum quoque sententia—Hebræi quoque (qui, cum Arabes Grammaticam scribere desinerent, artem eam demum scribere cœperunt, quod ante annos contigit circiter quadringentos) Hebræi, inquam, hac in re secuti sunt magistros suos Arabes.—Immo vero trium classum numerum aliæ etiam Orientis linguæ retinent. Dubium, utrum eâ in re Orientales imitati sunt antiquos Græcorum, an hi potius secuti sunt Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum auctor est Dionysus, &c. Voss. de Analog. l. 1. c. 1. See also Sanctii Minerv. l. 1. c. 2.*

* Sup. p. 34.

Ch. III. To conclude—the Subject of the following Chapters will be a distinct and separate consideration of the NOUN, the VERB, the ARTICLE, and the CONJUNCTION; which four, the better (as we apprehend) to express their respective natures, we chuse to call SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES and CONNECTIVES.

CHAP.

C H A P. IV.

Concerning Substantives, properly so called.

SUBSTANTIVES are all those principal Ch. IV.
 Words, which are significant of Sub-
 stances, considered as Substances.

THE first sort of *Substances* are the NATURAL, such as Animal, Vegetable, Man, Oak.

THERE are other *Substances of our own making*. Thus by giving a *Figure not natural to natural Materials* we create such *Substances*, as House, Ship, Watch, Telescope, &c.

AGAIN, by a *more refined operation of our Mind alone*, we abstract any *Attribute* from its necessary subject, and consider it *apart*, devoid of its dependence. For example, from **Body** we abstract *to Fly*; from **Surface**,

Ch. IV. face, *the being White*; from Soul, *the being Temperate*.

AND thus it is we convert even *Attributes into Substances*, denoting them on this occasion by proper *Substantives*; such as *Flight, Whiteness, Temperance*; or else by others more general, such as *Motion, Colour, Virtue*. These we call **ABSTRACT SUBSTANCES**; the second sort we call **ARTIFICIAL**.

Now all those several Substances have their Genus, their Species, and their Individuals. For example in *natural* Substances, *Animal* is a Genus; *Man*, a Species; *Alexander*, an Individual. In *artificial* Substances, *Edifice* is a Genus; *Palace*, a Species; *the Vatican*, an Individual. In *abstract* Substances, *Motion* is a Genus; *Flight*, a Species; *this Flight or that Flight* are Individuals.

As

As therefore every (a) GENUS may be found *whole and intire in each one of its Species*; (for thus Man, Horse, and Dog are each of them distinctly a complete and intire Animal) and as every SPECIES may be found *whole and intire in each one of its Individuals*; (for thus Socrates, Plato, and Xenophon are each of them completely and distinctly a Man) hence it is, that every Genus, tho' ONE, is multiplied into MANY; and every Species, tho' ONE, is also multiplied into MANY, by reference to those beings, which are their proper subordinates. Since then no Individual has any such Subordinates, it can never in strictness be considered as MANY, and so it is truly an INDIVIDUAL as well in Nature as in Name.

D 4

FROM

(a) This is what Plato seems to have expressed in a manner somewhat mysterious, when he talks of *μίαν ιδίαν δια πολλῶν, εἰς ἑκάστην κείμενη χωρὶς, πάντη διατεταμένη*—*καὶ πολλὰς, ἐτέρας ἀλλήλων, ὑπὸ μιᾶς ἐξωθεν περιεχομένης*. *Sophist*, p. 253. Edit. Serrani. For the common definition of Genus and Species, see the Isagoge or Introduction of Porphyry to Aristotle's Logic.


Ch. IV. FROM these Principles it is, that *Words* following the nature and genius of *Things*, such *Substantives* admit of NUMBER as denote *Genera* or *Species*, while those, which denote (*b*) *Individuals*, in strictness admit it not.

BESIDES

(*b*) Yet sometimes *Individuals* have plurality or *Number*, from the causes following. In the first place the *Individuals* of the human race are so large a multitude even in the smallest nation, that it would be difficult to invent a new Name for every new born *Individual*. Hence then instead of *one* only being call'd *Marcus* and *one* only *Antonius*, it happens that *many* are called *Marcus* and many called *Antonius*; and thus 'tis the *Romans* had their Plurals, *Marci* and *Antonii*, as we in latter days have our *Marks* and our *Anthonies*. Now the Plurals of this sort may be well called *accidental*; because it is meerly by chance that the Names coincide.

There seems more reason for such Plurals, as the *Ptolemies*, *Scipios*, *Catos*, or (to instance in modern names) the *Howards*, *Pelbams*, and *Montagues*; because a *Race* or *Family* is like a *smaller sort of Species*; so that the *family Name* extends to the *Kindred*, as the *specific Name* extends to the *Individuals*.

A third cause which contributed to make proper Names become Plural, was the *big Character* or *Eminence* of some one *Individual*, whose *Name* became afterwards a kind of *common Appellative*, to denote all those,

BESIDES *Number*, another character- Ch. IV.
 istic, visible in Substances, is that of SEX. 
 Every Substance is either *Male* or *Female*;
 or *both Male and Female*; or *neither one*
nor the other. So that with respect to *Sexes*
 and their *Negation*, all *Substances conceive-*
able are comprehended under this *fourfold*
 consideration.

Now the existence of *Hermaphrodites*
 being rare, if not doubtful; hence Lan-
 guage, only regarding those distinctions
 which

those, who had pretensions to merit in the same way,
 Thus every great *Critic* was call'd an *Aristarchus*; every
 great *Warrior*, an *Alexander*; every great *Beauty*, a
Helen, &c.

A DANIEL come to Judgment! yea a DANIEL,
 cries *Sbylock* in the Play, when he would express the
 wisdom of the young Lawyer.

So *Martial* in that well known verse,

Sint MÆCENATES, non deerunt, Flacce, MARONES.
 So *Lucilius*,

ΑΙΓΙΑΠΟΙ montes, ÆΤΗΝÆ omnes, asperi A-
 THONES.

πῶσσι ΦΑΘΟΝΤΕΣ, ἢ ΔΕΥΚΑΛΙΩΝΕΣ. Lucian in
 Timon. T. I. p. 108.

Ch. IV. which are more obvious, considers *Words* denoting *Substances* to be either MASCULINE, FEMININE, or NEUTER *.

As to our own Species and all those animal Species, which *have reference to common Life*, or of which the Male and the Female by their size, form, colour, &c. are *eminently distinguished*, most Languages have different Substantives, to denote the Male and the Female. But as to those animal Species, which either *less frequently occur*, or of which one Sex is *less apparently distinguished* from the other, in these a single Substantive commonly serves for both Sexes,

IN

* After this manner they are distinguished by *Aristotle*. Τῶν ἑνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλια, τὰ δὲ μεταξύ. Poet. cap. 21. *Protagoras* before him had established the same Distinction, calling them ἄρρενα, θήλια, καὶ σκύνη. *Aristot. Rhet. L. III. c. 5.* Where mark what were afterwards called ἑδέτερα, or Neuters, were by these called τὰ μεταξύ καὶ σκύνη.

† IN the *English* Tongue it seems a general rule (except only when infringed by a figure of Speech) that no Substantive is *Masculine*, but what denotes a *Male animal Substance*; none *Feminine*, but what denotes a *Female animal Substance*; and that where the Substance has no Sex, the Substantive is always *Neuter*. Ch. IV.

BUT 'tis not so in *Greek*, *Latin*, and many of the *modern* Tongues. These all of them have Words, some masculine, some feminine (and those too in great multitudes) which have reference to Substances, where Sex never had existence. To give one instance for many. MIND is surely neither male, nor female; yet is ΝΟΥΣ, in *Greek*, masculine, and MENS, in *Latin*, feminine.

IN

† Nam quicquid per Naturam Sexui non adsignatur, neutrum haberi oporteret, sed id Ars &c. Consent. apud Putsch. p. 2023, 2024.

The whole Passage from *Genera Hominum, quæ naturalia sunt* &c. is worth perusing.

Ch. IV. IN some Words these distinctions seem owing to nothing else, than to the mere casual structure of the Word itself: It is of such a Gender, from having such a Termination; or from belonging perhaps to such a Declension. In others we may imagine a more subtle kind of reasoning, a reasoning which discerns even *in things without Sex* a distant analogy to that great NATURAL DISTINCTION, *which* (according to *Milton*) *animates the World* †.

IN this view we may conceive such SUBSTANTIVES to have been considered, as MASCULINE, which were “ conspicuous
 “ for the Attributes of imparting or communicating; or which were by nature
 “ active, strong, and efficacious, and that
 “ indiscriminately whether to good or to
 “ ill; or which had claim to Eminence,
 “ either laudable or otherwise.”

THE

† Mr. *Linnaeus*, the celebrated Botanist, has traced the *Distinction of Sexes* throughout the whole *Vegetable World*, and made it the Basis of his Botanic Method.

THE FEMININE on the contrary were Ch. IV.
 “ such, as were conspicuous for the At-
 “ tributes either of receiving, of contain-
 “ ing, or of producing and bringing forth ;
 “ or which had more of the passive in
 “ their nature, than of the active ; or
 “ which were peculiarly beautiful and
 “ amiable ; or which had respect to such
 “ Excesses, as were rather Feminine, than
 “ Masculine.

UPON these Principles the two greater
 Luminaries were considered, one as Mas-
 culine, the other as Feminine ; the SUN
 (“ $\text{H}\lambda\text{i}\odot$, *Sol*) as *Masculine*, from commu-
 nicating Light, which was native and ori-
 ginal, as well as from the vigorous warmth
 and efficacy of his Rays ; the MOON
 ($\Sigma\epsilon\lambda\acute{\eta}\nu\eta$, *Luna*) as *Feminine*, from being
 the Receptacle only of another’s Light
 and from shining with rays more delicate
 and soft.

THUS

Ch. IV. Thus Milton,

*First in HIS East the glorious Lamp was seen,
Regent of Day, and all th' Horizon round
Invested with bright rays; jocund to run
HIS longitude thro' Heav'ns high road:
the gray*

*Dawn, and the Pleiades before HIM danc'd
Shedding sweet influence. Lest bright the
Moon*

*But opposit, in levell'd West was set,
HIS mirrour, with full face borrowing HER
Light*

From HIM; for other light SHE needed none.

P. L. VII. 370.

By *Virgil* they were considered as *Brother* and *Sister*, which still preserves the same distinction.

Nec FRATRIS radiis obnoxia surgere LUNA.

G. I. 396.

THE SKY OF ETHER is in *Greek* and *Latin Masculine*, as being the source of those showers, which impregnate the Earth.

The

* The EARTH on the contrary is univer- Ch. IV.
sally *Feminine*, from being the grand Re-
ceiver, the grand *Container*, but above all
from being the *Mother* (either mediately or
immediately) of every sublunary Substance
whether animal or vegetable.

THUS *Virgil*,

Tum PATER OMNIPOTENS *fœcundis im-*
bribus ÆTHER

CONJUGIS in gremium LÆTÆ descendit,
& *omnis*

Magnus alit magno commixtus corpore fœ-
tus. G. II. 325.

THUS *Shakespear*,

— † COMMON MOTHER, *Thou*
Whose Womb unmeasurable, and infinite
Breast

Teems and feeds all—Tim. of Athens.

So *Milton*,

Whatever Earth, ALL-BEARING MOTHER,
yields. P. L. V.

So

* Senecæ Nat. *Quæst.* III. 14.

† Παμμήτρης γῆ χαίρει — Græc. Anth. p. 281.

Ch. IV. So *Virgil*,

*Non jam MATER alit TELLUS, viresque
ministrat (c) ÆN. XI. 71.*

AMONG *artificial* Substances the SHIP (*Naūs, Navis*) is *feminine*, as being so eminently a *Receiver* and *Container* of various things, of Men, Arms, Provisions, Goods, &c. Hence Sailors, speaking of their Vessel, say always, “ SHE *rides at* “ *anchor,*” “ SHE *is under sail.*”

A CITY (*Πόλις, Civitas*) and a COUNTRY (*Πάτρις, Patria*) are *feminine* also, by being (like the Ship) *Containers* and *Receivers*, and farther by being as it were the *Mothers* and *Nurses* of their respective Inhabitants.

THUS

(c) — διὸ καὶ ἐν τῷ ὅλῳ τὴν ΓΗΣ φύσιν, ὡς ΘΗΛΥ καὶ ΜΗΤΕΡΑ νομίζουσιν· ΟΥΡΑΝΟΝ δὲ καὶ ΗΛΙΟΝ, καὶ ἕτεροι τῶν ἄλλων τῶν τοιούτων, ὡς ΓΕΝΩΝΤΑΣ καὶ ΠΑΤΕΡΑΣ προσαγορεύουσι. Arist. de Gener. Anim. l. 1. c. 2.

THUS *Virgil*,

Ch.IV.

Salve, MAGNA PARENS FRUGUM, Saturnia Tellus,

MAGNA VIRUM—— Georg. II. 173.

So, in that Heroic Epigram on those brave *Greeks*, who fell at *Chæroneæ*,

Γαῖα δὲ Πάτρις ἔχει κόλποις τῶν πλείιστα
καμόντων

Σώματα——

Their PARENT COUNTRY in HER bosom holds

*Their wearied bodies.—**

So *Milton*,

*The City, which Thou see'st, no other deem
Than greet and glorious Rome, QUEEN of
the Earth.* Par. Reg. L. IV.

As to the OCEAN, tho' from its being
the *Receiver* of all Rivers, as well as the
Container

* Demost. in Orat. de Coronâ.

Ch. IV. *Container and Productress* of so many Vegetables and Animals, it might justly have been made (like the Earth) *Feminine*; yet its *deep Voice* and *boisterous Nature* have, in spite of these reasons, prevailed to make it *Male*. Indeed the very sound of *Homer's*

——μέγα σθέν' Ωκεανοῖο,

would suggest to a hearer, even ignorant of its meaning, that the Subject was incompatible with *female* delicacy and softness.

TIME (Χρόν') from his mighty *Efficacy upon every thing around us*, is by the *Greeks* and *English* justly considered as *Masculine*. Thus in that elegant distich, spoken by a decrepit old Man,

* Ὅ γὰρ Χρόν' μ' ἔκαμψε, τέκτων ἔσοφος,

Ἄπαντα δ' ἐργαζόμεν' ἀσθενέστερα †.

Me TIME bath bent, that sorry Artist, HE That surely makes, whate'er he handles, worse.

So

* Ω Χρόνε, παντίων θεῶν παντίσσοτε Δαίμον.

Græc. Anth. p. 290.

† Stob. Fcl. p. 591.

So too *Shakespeare*, speaking likewise of Ch. IV.
 TIME. }

Orl. *Whom doth HE gallop withal?*

Rof. *With a thief to the gallows.—*

As you like it.

THE Greek Θάνατος or Αἴδης and the English DEATH, seem from the same irresistible Power to have been considered as *Masculine*. Even the Vulgar with us are so accustomed to this notion, that a FEMALE DEATH they would treat as ridiculous (*d*).

TAKE a few Examples of the masculine Death.

E 2

Calli-

(*d*) Well therefore did *Milton* in his *Paradise Lost* not only adopt DEATH as a *Person*, but consider him as *Masculine*: in which he was so far from introducing a Phantom of his own, or from giving it a *Gender not supported by Custom*; that perhaps he had as much the *Sanction of national Opinion* for his *Masculine Death*, as the ancient Poets had for many of their Deities.

Ch. IV. *Callimachus* upon the Elegies of his
 Friend *Heraclitus*—

Ἄϊ δε τεαὶ ζῶσιν ἀήδονες, ἧσιν ὁ πάντων
 Ἀρπάκην Ἀΐδης οὐκ ἐπὶ χεῖρα βαλεῖ.

—yet thy sweet warbling strains
 Still live immortal, nor on them shall DEATH
 His hand e'er lay, tho' Ravager of all.

IN the *Alcestis* of *Euripides*, Θάνατος or DEATH is one of the Persons of the drama; the beginning of the play is made up of dialogue between *Him* and *Apollo*; and towards its end, there is a fight between *Him* and *Hercules*, in which *Hercules* is conqueror, and rescues *Alcestis* from his hands.

IT is well known too, that SLEEP and DEATH are made *Brothers* by *Homer*. It was to this old *Gorgias* elegantly alluded, when at the extremity of a long life he lay slumbering on his Death-bed. A Friend asked him, “ *How he did?*—

“ SLEEP

“SLEEP (replied the old Man) *is just upon* Ch. IV.
delivering me over to the care of his
 “BROTHER (e).”

THUS *Shakespeare*, speaking of Life,
 —merely *Thou art Death's Fool*;
 For HIM *Thou labour'st by thy flight to*
shun,
And yet run'st towards HIM still.
 Meaf. for Meaf.

So *Milton*,

Dire was the tossing, deep the groans;
Despair
Tended the sick, busiest from couch to couch:
And over them triumphant DEATH HIS
dart
Shook; but delay'd to strike——

P. L. XI. 489 (f)

THE

(e) Ἦδη μὲ ο ἴΠΙΝΟΣ ἀρχεται παρακατατίθεισθαι
 Τ'ΑΔΕΛΦΩΙ. Stob. Ecl. p. 600.

(f) Suppose in any one of these examples we introduce a female *Death*; suppose we read,

Ch. IV. THE supreme Being (GOD, Θεός, *Deus*, *Dieu*, &c.) is in all languages *Masculine*, in as much as the masculine Sex is the superior and more excellent; and as HE is the Creator of all, the Father of Gods and Men. Sometimes indeed we meet with such words as Τὸ Πρῶτον, Τὸ Θεῖον, *Numen*, DEITY (which last we *English* join to a neuter, saying *Deity itself*) sometimes I say we meet with these *Neuters*. The reason in these instances seems to be, that as GOD is prior to all things, both in dignity and in time, this Priority is better characterized and express'd by a *Negation*, than by any of those Distinctions which are *co-ordinate with some Opposite*, as Male for

*And over them triumphant Death HER dart
Sbook, &c.*

What a falling off? How are the nerves and strength
of the whole Sentiment weakened?

for example is co-ordinate with Female, Ch. IV. Right with Left, &c. &c. (g). }

VIR TUE (Ἀρετή, *Virtus*) as well as most of its Species are all *Feminine*, perhaps from their Beauty and amiable Appearance, which are not without effect even upon the most reprobate and corrupt.

E 4 ————— *abafβ'd*

(g) Thus *Ammonius*, speaking on the same Subject — ΤΟ ΠΡΩΤΟΝ λέγομεν, ἐφ' ᾧ μὴ δὲ τῶν διὰ μυθολογίας παραδόντων ἡμῖν τὰς θεολογίας ἐτόλμησέν τις ἢ ἀρρενωπὸν, ἢ θυληπερεπῆ (lege *θυληπερεπῆ*) διαμέφωσιν φέρειν· καὶ τῆτο ἐικότως· τῷ μὲν γὰρ ἀρρενὶ τὸ θῆλυ σύστοιχον· τὸ (lege τῷ) δὲ ΠΑΝΘΙ ΑΠΛΩΣ ΑΙΤΙΩΙ σύστοιχον ἔδει. ἀλλὰ καὶ ὅταν ἀρσενικῶς ΤΟΝ ΘΕΟΝ ὀνομάζομεν, [πρὸς] τὸ σεμνότερον τῶν γενῶν τῆ ἰφειμένῃ προτιμῶντες, ἔτως αὐτὸν προσαγορεύομεν. PRIMUM dicimus, quod nemo etiam eorum, qui theologiam nobis fabularum integumentis obvolutam tradiderunt, vel maris vel fœminæ specie fingere ausus est: idque merito: conjugatum enim mari fœmininum est. CAUSÆ autem omnino ABSOLUTÆ AC SIMPLICI nihil est conjugatum. Immo vero cum DEUM masculino genere appellamus, ita ipsum nominamus, genus præstantius submisso atque humili præferentes. Ammon. in Lib. de Interpr. p. 30. b.—ὃ γὰρ ἰσχυρότερον τῷ Πρώτῳ ἔδει. Aristot. *Metaph. A.* p. 210. Sylb.

Ch. IV. — *abash'd the Devil stood,*
 And felt, how awful Goodness is, and saw
 VIRTUE in her shape how lovely; saw
 and pin'd
 His loss—

P. L. IV. 846.

THIS being allow'd, VICE (*Kaxia*) becomes *Feminine* of course, as being, in the *συνοχία* or Co-ordination of things, Virtue's natural Opposite (*b*).

THE Fancies, Caprices, and fickle Changes of FORTUNE would appear but awkwardly under a Character, that was Male: but taken together they make a
 very

(*b*) They are both represented as *Females* by *Xenophon*, in the celebrated Story of *Hercules*, taken from *Prodicus*. See *Memorab.* L. II. c. 1. As to the *συνοχία* here mentioned, thus *Varro*.—*Pythagoras Samius ait omnium rerum initia esse bina: ut finitum & infinitum, bonum & malum, vitam & mortem, diem & noctem.* De Ling. Lat. L. IV. See also *Arist. Metaph.* L. I. c. 5. and *Ecclesiasticus*, Chap. lxii. ver. 24.

very natural *Female*, which has no small Ch. IV, resemblance to the Coquette of a modern Comedy, bestowing, withdrawing, and shifting her favours, as different Beauties succeed to her good graces.

*Transmutat incertos honores,
Nunc mihi, nunc alii benigna.* Hor.

WHY the FURIES were made *Female*, is not so easy to explain, unless it be that female Passions of all kinds were considered as susceptible of greater excess, than male Passions; and that the *Furies* were to be represented, as Things superlatively outrageous.

*Talibus Alecto dictis exarsit in iras.
At Juveni oranti subitus tremor occupat
artus:
Diriguere oculi: tot Erinnyes sibilat Hy-
dris,
Tantaque se facies aperit: tum flammea
torquens*

Lumina

Ch. IV. *Lumina cunctantem & quærentum dicere*
 } *plura*
Reppulit, & geminos erexit crinibus an-
gues,
Verberaque insonuit, rabidoque hæc ad-
didit ore:
En! Ego victa fitu, &c.

Æn. VII. 455 (i).

HE

(i) The Words above mentioned, *Time, Death, Fortune, Virtue, &c.* in *Greek, Latin, French,* and most modern Languages, though they are diversified with Genders in the manner described, yet never vary the Gender which they have once acquired, except in a few instances, where the Gender is doubtful. We cannot say η ἀρετή or ἡ ἀρετή, *hæc Virtus* or *hic Virtus, la Vertu* or *le Vertu*, and so of the rest. But it is otherwise in *English*. We in our own language say, *Virtue is its own Reward*, or *Virtue is her own Reward*; *Time maintains its wonted Pace*, or *Time maintains his wonted Pace*.

There is a singular advantage in this liberty, as it enables us to mark, with a peculiar force, the Distinction between the severe or *Logical* Stile, and the ornamental or *Rhetorical*. For thus when we speak of the above Words, and of all others naturally devoid of Sex,

HE, that would see more on this Sub-Ch. IV. }
ject, may consult *Ammonius* the Peripatetic

as *Neuters*, we speak of them *as they are*, and as becomes a *logical Inquiry*. When we give them *Sex*, by making them *Masculine* or *Feminine*, they are from thenceforth *personified*; are a kind of *intelligent Beings*, and become, as such, the proper ornaments either of *Rhetoric* or of *Poetry*.

Thus *Milton*,

—*The Thunder*

Wing'd with red light'ning and impetuous rage,

Perhaps hath spent HIS shafts— P. Loft. I. 174.

The Poet, having just before called the *Hail*, and *Thunder*, *God's Ministers of Vengeance*, and so personified them, had he afterwards said *its* Shafts for *his* Shafts, would have destroyed his own Image, and approached withal so much nearer to *Prose*.

The following Passage is from the same Poem.

Should intermitted Vengeance arm again

His red right band— P. L. II. 174.

In this Place *His* Hand is clearly preferable either to *Her's* or *Its*, by immediately referring us to *God himself* the Avenger.

Ch. IV. tic in his Commentary on the Treatise *de Interpretatione*, where the Subject is treated at large with respect to the *Greek* Tongue. We shall only observe, that as all such Speculations are at best but Conjectures, they should therefore be received with

I shall only give one instance more, and quit this Subject.

*At his command th' up-rooted Hills retir'd
Each to HIS place: they heard his voice and went
Obsequious: Heav'n HIS wonted face renew'd,
And with fresh flourets Hill and Valley smil'd.*

P. L. VI.

See also ver. 54, 55, of the same Book.

Here all things are personified; the Hills *bear*, the Valleys *smile*, and the *Face* of Heaven is renewed. Suppose then the Poet had been necessitated by the laws of his Language to have said—*Each Hill retir'd to ITS Place—Heaven renewed ITS wonted face*—how prosaic and lifeless would these Neuters have appeared; how detrimental to the *Prosopopeia*, which he was aiming to establish? In this therefore he was happy, that the Language, in which he wrote, imposed no such necessity; and he was too wise a Writer, to impose it on himself. It were to be wished, his Correctors had been as wise on their parts.

with candour rather than scrutinized Ch. IV. with rigour. *Varro's* words on a Subject near akin are for their aptness and elegance well worth attending. *Non mediocres enim tenebræ in silvâ, ubi hæc captanda; neque eò, quò pervenire volumus, semitæ tritæ neque non in tramitibus quædam objecta, quæ euntem retinere possunt**.

To conclude this Chapter. We may collect, from what has been said, that both NUMBER and GENDER appertain to WORDS, because in the first place they appertain to THINGS; that is to say, *because Substances are Many, and have either Sex, or no Sex; therefore Substantives have Number, and are Masculine, Feminine, or Neuter.* There is however this difference between the two Attributes: NUMBER in strictness descends no lower, than
to

* De Ling. Lat. L. IV.

Ch. IV. to *the last Rank of Species (k)*: GENDER
 ~~~~~ on the contrary stops not here, . but de-  
 scends to *every Individual*, however diver-  
 sified. And so much for SUBSTANTIVES  
 PROPERLY SO CALLED.

---

(k) The reason, why *Number* goes no lower, is,  
 that it does not naturally appertain to *Individuals*; the  
 cause of which see before, p. 39.

CHAP.

## C H A P. V.

*Concerning Substantives, of the Secondary Order.*

WE are now to proceed to a SECONDARY RACE of SUBSTANTIVES, Ch. V.  
 a Race quite different from any already mentioned, and whose Nature may be explained in the following manner.

EVERY Object, which presents itself to the Senses or the Intellect, is either then perceived for the *first time*, or else is recognized, as having been perceived *before*. In the former case it is called an Object τῆς πρώτης γνώσεως, of the *first knowledge or acquaintance* (a); in the latter

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(a) See *Apoll. de Syntaxi*, l. i. c. 16. p. 49. l. 2. c. 3. p. 103. Thus *Priscian*—*Interest autem inter demonstrationem & relationem hoc; quod demonstratio, interrogationi reddita, Primam Cognitionem ostendit;*  
 Quis

Ch. V. ter it is called an Object τῆς δευτέρας γνώσεως, of the second knowledge or acquaintance.

Now as all Conversation passes between *Particulars* or *Individuals*, these will often happen to be reciprocally Objects τῆς πρώτης γνώσεως, that is to say, *till that instant unacquainted with each other*. What then is to be done? How shall the Speaker address the other, when he knows not his Name? or how explain himself by his own Name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been Δείξις, that is, *Pointing*, or *Indication by the Finger or Hand*, some traces of which are still to be observed, as a part of that Action, which naturally attends our speaking. But the Authors of Language were

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Quis fecit? Ego: relatio vero Secundam Cognitionem significat, ut, Is, de quo jam dixi. Lib. XII. p. 936. Edit. Putschii.

were not content with this. They in-  
 vented a race of *Words to supply this* }  
*Pointing*; which Words, as they always  
 stood for *Substantives or Nouns*, were cha-  
 racterized by the Name of *Ἀντωνυμιαί*, or  
 PRONOUNS (*b*). These also they distin-  
 guished into three several sorts, calling  
 them *Pronouns of the First*, the *Second*,  
 and the *Third Person*, with a view to cer-  
 tain distinctions, which may be explained  
 as follows.

SUPPOSE the Parties conversing to be  
 wholly unacquainted, neither Name nor  
 Countenance on either side known, and  
 the

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(*b*) Ἐπιπέτῃ ἐν Ἀντωνυμίας, τὸ μετὰ ΔΕΙΞΕΩΣ  
 ἐν ἀνεπιπέτῃ ἈΝΤΩΝΟΜΑΖΟΜΕΝΟΝ. Apoll.  
 de Synt. L. II. c. 5. p. 106. Priscian seems to con-  
 sider them so peculiarly destined to the expression of  
*Individuals*, that he does not say they supply the place  
 of any Noun, but that of the *proper* Name only. And  
 this undoubtedly was their original, and still is their  
 true and natural use. PRONOMEN est pars orationis,  
 quæ pro nomine proprio uniuscujusque accipitur. Prisc.  
 L. XII. See also Apoll. L. II. c. 9. p. 117, 118.



Ch. V. the Subject of the Conversation to be *the Speaker himself*. Here, to supply the place of Pointing by a Word of *equal Power*, they furnished the Speaker with the *Pronoun, I. I write, I say, I desire, &c.* and as the Speaker is always principal with respect to his own discourse, this they called for that reason *the Pronoun of the First Person.*

AGAIN, suppose the Subject of the Conversation to be *the Party address*. Here for similar reasons they invented the *Pronoun, THOU. Thou writest, thou walkest &c.* and as the Party address is next in dignity to the Speaker, or at least comes next with reference to the discourse; this Pronoun they therefore called *the Pronoun of the Second Person.*

LASTLY, suppose the Subject of Conversation neither the Speaker, nor the Party address, but *some third Object, different from both*. Here they provided another *Pronoun, HE, SHE, or IT*, which  
in

in distinction to the two former was called Ch. V.  
*the Pronoun of the Third Person.*

AND thus it was that *Pronouns* came to be distinguished by their respective PERSONS (c).

As

(c) The Description of the different PERSONS here given is taken from *Priscian*, who took it from *Apollonius*. *Personæ Pronominum sunt tres; prima, secunda, tertia. Prima est, cum ipsa, quæ loquitur, de se pronuntiat; Secunda, cum de eâ pronunciat, ad quam directo sermone loquitur; Tertia, cum de eâ, quæ nec loquitur, nec ad se directum accipit Sermonem. L. XII. p. 940. Theodore Gaza gives the same Distinctions. Πρώτος (ὑποκρινόμενος ἑαυτοῦ) ἢ περὶ ἑαυτοῦ φράζων ὁ λέγων διάλογον, ἢ περὶ τοῦ ἀπὸ τοῦ ὄντος ὁ λέγων τρίτος, ἢ περὶ ἑτέρου. Gaz. Gram. L. IV. p. 152.*

This account of *Persons* is far preferable to the common one, which makes the First the *Speaker*; the Second, the Party *address*; and the Third, the *Subject*. For tho' the First and Second be as commonly described, one the *Speaker*, the other the Party *address*; yet till they become *subjects of the discourse*, they have no existence. Again as to the Third Person's being the *subject*, this is a character, which it *shares in common*

## HERMES.

As to NUMBER, the Pronoun of each Person has it: (I) has the plural (WE),  
because

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with both the other Persons, and which can never therefore be called a peculiarity of its own. To explain by an instance or two. When *Æneas* begins the narrative of his adventures, the *second Person* immediately appears, because he makes *Dido*, whom he addresses, the immediate subject of his Discourse.

*Infandum, Regina, jubes, renovare dolorem.*

From hence forward for 1500 Verses (tho' she be all that time the party address'd) we hear nothing farther of this *Second Person*, a variety of other Subjects filling up the Narrative.

In the mean time the *First Person* may be seen every where, because the *Speaker* every where is himself the *Subject*. They were indeed Events, as he says himself,

—*quæque ipse miserrima vidi,*  
*Et quorum pars magna fui*—

Not that the *Second Person* does not often occur in the course of this Narrative; but then it is always by a Figure of Speech, when those, who by their absence are in fact so many *Third Persons*, are converted into *Second*

because there may be many Speakers at **Ch. V.**  
 once of the same Sentiment; as well as }  
 one, who, including himself, speaks the  
 Sentiment of many. (THOU) has the  
 plural (YOU), because a Speech may  
 be spoken to many, as well as to one.  
 (HE) has the plural (THEY) because  
 the Subject of discourse is often many at  
 once.

BUT tho' all these Pronouns have *Num-*  
*ber*, it does not appear either in *Greek*, or  
*Latin*, or any modern Language, that  
 those of the first and second Person carry  
 the distinctions of SEX. The reason seems

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to

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cond Persons by being introduced as *present*. The *real*  
 Second Person (*Dido*) is never once hinted.

Thus far as to *Virgil*. But when we read *Euclid*,  
 we find neither *First* Person, nor *Second* in any part of  
 the whole Work. The reason is, that neither Speaker  
 nor Party address (in which light we may always view  
 the Writer and his Reader) can possibly become the  
 Subject of pure Mathematics, nor indeed can any thing  
 else, except abstract Quantity, which neither speaks  
 itself, nor is spoken to by another.

Ch. V. to the *First*, and a *Thou* to the *Second*, are abundantly sufficient to all the purposes of Speech. But it is not so with respect to the *Third* Person. The various relations of the various Objects exhibited by this (I mean relations of near and distant, present and absent, same and different, definite and indefinite, &c.) made it necessary that here there should not be one, but *many* Pronouns, such as *He*, *This*, *That*, *Other*, *Any*, *Some*, &c.

IT must be confessed indeed, that all these Words do not always appear as *Pronouns*. When they stand by themselves, and represent some Noun, (as when we say, *THIS is Virtue*, or  $\delta\epsilon\iota\lambda\iota\chi\omega\varsigma$ , *Give me THAT*) then are they *Pronouns*. But when they are associated to some Noun (as when we say, *THIS Habit is Virtue*; or  $\delta\epsilon\iota\lambda\iota\chi\omega\varsigma$ , *THAT Man* defrauded me) then as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the Species of *Definitives* or *Articles*. That there is indeed

deed a near relation between *Pronouns* Ch. V. and *Articles*, the old Grammarians have all acknowledged, and some words it has been doubtful to which Class to refer. The best rule to distinguish them is this—The genuine PRONOUN *always stands by itself*, assuming the *Power* of a Noun, and supplying its *place*—The genuine ARTICLE *never stands by itself*, but appears at all times associated to something else, requiring a Noun for its support, as much as *Attributives* or (*g*) *Adjectives*.

As

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(*g*) Τὸ ἄρθρον μετὰ ὀνόματι, καὶ ἡ ἀντωνυμία ἀπὸ ὀνόματι. THE ARTICLE *stands WITH a Noun*; but THE PRONOUN *stands FOR a Noun*. Apoll. L. I. c. 3. p. 22. Ἄλλὰ ἐν ταῖς ἀρθεσιν, τῆς πρὸς τὰ ὀνόματα συναρτήσεως ἀποσάντα, εἰς τὴν ὑποτιταγμένην ἀντωνυμίαν μεταπίπτει. Now *Articles themselves*, when they quit their *Connection with Nouns*, pass into such *Pronoun*, as is proper upon the occasion. Ibid. again—Ὅταν τὸ ἄρθρον μὴ μετ' ὀνόματι περιλαμβανῆται, ποιήσῃαι δὲ σύνταξιν ὀνόματι ἢ

περὶ-

## H E R M E S.

**I. V.** As to the *Coalescence* of these *Pronouns*, it is, as follows. **The First or Second**

ἄρθρον ἄνευ ὀνόματος, ἢ πάντως ἀνάγκης εἰς ἀπλοσύνην μετα-  
 λαβήσεται; εἴτε ἐν ἐγλιόμενον μετ' ὀνόματος· δύναμις  
 ἀντὶ ὀνόματος· παρελθόν. *When the Article is assumed*  
*without the Noun, and has (as we explained before) the*  
*same Syntax, which the Noun has; it must of absolute ne-*  
*cessity be admitted for a Pronoun, because it appears with-*  
*out a Noun, and yet is in power assumed for one.* Eusqd.  
 L. II. c. 8. p. 113. L. I. c. 45. p. 96. *Inter Pro-*  
*nomina & Articulos hoc interest, quod Pronomina ea pu-*  
*tantur, quæ, cum sola sint, vicem nominis complent, ut*  
*QUIS, ILLE, ISTE: Articuli vero cum Pronominibus,*  
*aut Nominibus, aut Participiis adjunguntur.* Donat.  
 Gram. p. 1753.

*Priscian*, speaking of the *Stoics*, says as follows:  
 ARTICULIS autem PRONOMINA connumerantes, FI-  
 NITOS ea ARTICULOS appellabant; ipsos autem Ar-  
 ticulos, quibus nos caremus, INFINITOS ARTICULOS  
 dicebant. *Vel, ut alii dicunt, Articulos connumerabant*  
*Pronominibus, & ARTICULARIA eos PRONOMINA*  
*vocabant, &c.* Prisc. L. I. p. 574. *Varro*, speaking  
 of *Quisque* and *Hic*, calls them both *ARTICLES*,  
 the first *indefinite*, the second *definite*. *De Ling. Lat.*  
*L. VII.* See also *L. IX.* p. 132. *Vossius* indeed in  
 his *Analogia* (*L. I. c. 1.*) opposes this *Doctrin*e, be-  
 cause *Hic* has not the same power with the *Greek* *Ar-*  
 ticle,

Second will, either of them, by them-  
 selves coalesce with the Third, but not  
 with each other. For example, it is good  
 sense, as well as good Grammar, to say  
 in any Language—*I AM HE—THOU  
 ART HE*—but we cannot say—*I AM  
 THOU—nor THOU ART I*. The reason  
 is, there is no absurdity for the *Speaker* to  
 be the *Subject* also of the Discourse, as  
 when we say, *I am He*; or for the *Person*  
*address*; as when we say, *Thou art He*.  
 But for the same Person, in the same cir-  
 cumstances, to be at once the *Speaker*,  
 and the *Party address*, this is impossible;  
 and so therefore is the Coalescence of the  
 First and Second Person.

AND now perhaps we have seen enough  
 of *Pronouns*, to perceive how they differ  
 from

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ticle, &c. But he did not enough attend to the antient  
 Writers on this Subject, who considered all Words, as  
 ARTICLES, which being associated to Nouns (and not  
 standing in their place) served in any manner to ascertain,  
 and determine their Signification.



Ch. V. from other Substantives. The others are *Primary*, these are their *Substitutes*; a kind of secondary Race, which were taken in aid, when for reasons already (*b*) mentioned the others could not be used. It is moreover by means of these, and of *Articles*, which are nearly allied to them, that

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(*b*) See these reasons at the beginning of this chapter, of which reasons the principal one is, that “no Noun, properly so called, implies its own Presence. It is therefore to ascertain such Presence, that the Pronoun is taken in aid; and hence it is it becomes equivalent to *δείξω*, that is, to *Pointing or Indication by the Finger.*” It is worth remarking in that Verse of *Persius*,

*Sed pulchrum est DIGITO MONSTRARI, & dicier,  
HIC EST,*

how the *δείξω*, and the *Pronoun* are introduced together, and made to co-operate to the same end.

Sometimes by virtue of *δείξω*, the *Pronoun* of the third Person stands for the *first*.

*Quod si militibus parces, erit HIC quoque Miles.*  
That is, *I also will be a Soldier.*

Tibul. L. II. El. 6. v. 7. See *Vulpinus*.

that “ LANGUAGE, tho’ in itself only significant of *general Ideas*, is brought down  
 “ to denote *that infinitude of Particulars*,  
 “ which are for ever arising, and ceasing  
 “ to be.” But more of this hereafter in  
 a proper place. Ch. V.

As to the three orders of Pronouns already mentioned, they may be called *Prepositive*, as may indeed all Substantives, because they are capable of introducing or leading a Sentence, without having reference to any thing previous. But besides those there is ANOTHER PRONOUN  
 in)

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It may be observed too, that even in Epistolary Correspondence, and indeed in all kinds of Writing, where the Pronouns I and YOU make their appearance, there is a sort of *implied Presence*, which they are supposed to indicate, though the parties are in fact at ever so great a distance. And hence the rise of that distinction in *Apollonius*, τὰς μὲν τῆς ὄψεως εἰκασίμους, τὰς δὲ τῆ νοῦ, *that some Indications are ocular, and some are mental.* De Syntaxi, L. II. c. 3. p. 104.

h. V. (in *Greek* ος, οςκ (1); in *Latin* Qui; in *English*, *Who*, *Which*; *That*) a Pronoun having a character peculiar to itself, the nature of which may be explained as follows.

SUPPOSE I was to say—*LIGHT is a Body, LIGHT moves with great celerity.*—

These

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(i) The Greeks, it must be confess'd, call this Pronoun *ὑποτακτικὸν ἄρθρον*, the *subjunctive Article*. Yet as it should seem, this is but an improper Appellation. Apollonius, when he compares it to the *επιτακτικὸν* or true *prepositive Article*, not only confesses it to differ, as being express'd by a different Word, and having a different place in every Sentence; but in Syntax he adds, *it is wholly different*. De Syntax. L. I. c. 43. p. 91. Theodore Gaza acknowledges the same, and therefore adds — *ὅτι οὗ καὶ ἡ ὑποτακτικὴ ἄρθρον οὐκ ἔστιν ἄρθρον ταύτη*—for these reasons this (meaning the *Subjunctive*) cannot properly be an *Article*. And just before he says, *αὐτὴ οὐκ ἔστιν ἄρθρον τὸ ἐπιτακτικὸν*—However properly speaking it is the *Prepositive* is the *Article*. Gram. Introd. L. IV. The Latins therefore have undoubtedly done better in ranging it with the Pronouns.

These would apparently be two distinct **Ch. V.**  
**Sentences.** Suppose, instead of the Se-  
 cond, **LIGHT**, I were to place the prepo-  
 sitive Pronoun, **IT**, and say—*LIGHT is a*  
*Body*; *IT moves with great celerity*—the  
 Sentences would still be distinct and two.  
 But if I add a *Connective* (as for Example  
 an **AND**) saying—*LIGHT is a Body, AND*  
*it moves with great celerity*—I then by  
 Connection make the two into one, as  
 by cementing many Stones I make one  
 Wall.

Now it is *in the united Powers of a Con-*  
*nective, and another Pronoun*, that we may  
 see the force, and character of the Pro-  
 noun here treated. Thus therefore, if  
 in the place of **AND IT**, we substitute  
**THAT**, or **WHICH**, saying *LIGHT is a*  
*Body, WHICH moves with great celerity*  
 —the Sentence still retains its *Unity* and  
*Perfection*, and becomes if possible more  
 compact than before. We may with just  
 reason therefore call this Pronoun the  
**SUBJUNCTIVE**, because it cannot (like  
 the

Ch. V. the Prepositive) introduce an original Sentence, but only serves to subjoin one to some other, which is previous (*k*).

## THE

(*k*) Hence we see why the Pronoun here mentioned is always necessarily the Part of some complex Sentence, which Sentence contains, either exprest or understood, two Verbs, and two Nominatives.


Thus in that Verse of Horace,

QUI metuens vivit, liber mihi non erit unquam.

*Ille non erit liber*—is one Sentence; *qui metuens vivit*—is another. *Ille* and *Qui* are the two Nominatives; *Erit* and *Vivit*, the two Verbs; and so in all other instances.

The following passage from Apollonius (though somewhat corrupt in more places than one) will serve to shew, whence the above Speculations are taken.

Τὸ ὑποτακτικὸν ἄρθρον ἐπὶ ῥῆμα ἴδιον φέρεται, συνδεδιμένον διὰ τῆς ἀναφορᾶς τῷ προκειμένῳ ὀνόματι καὶ ἐπιπέθῳ ἀπλῶν λόγων ἢ παριστάσει κατὰ τὴν τῶν δύο ῥημάτων σύλληξιν (λέγω τὴν ἐν τῷ ὀνόματι, καὶ τὴν ἐν αὐτῷ τῷ ἄρθρῳ) ὅπερ πάλιν παρίσπετο τῷ ΚΑΙ συνδισμῷ. Κοινὸν μὲν (lege ΤΟ ΚΑΙ γὰρ κοινὸν μὲν) παρελάμ-  
βαν

THE Application of this SUBJUNCTIVE, Ch. V. like the other Pronouns, is universal. It  may

Επει το ὄνομα το προκείμενον, συμπλεκον δι ἑτερον λόγον πάντως καὶ ἕτερον ῥήμα περιλαμβάνει, καὶ ἔτω το, ΠΑΡΕΓΕΝΕΤΟ Ο ΓΡΑΜΜΑΤΙΚΟΣ, ΟΣ ΔΙΕΛΕΞΑΤΟ, δύναμι τὸν αὐτὸν ἀποτελεῖ τῷ (for. τῷ) Ο ΓΡΑΜΜΑΤΙΚΟΣ ΠΑΡΕΓΕΝΕΤΟ, ΚΑΙ ΔΙΕΛΕΞΑΤΟ. *The subjunctive Article, (that is, the Pronoun here mentioned) is applied to a Verb of its own, and yet is connected withal to the antecedent Noun. Hence it can never serve to constitute a simple Sentence, by reason of the Syntax of the two Verbs, I mean that which respects the Noun or Antecedent, and that which respects the Article or Relative. The same too follows as to the Conjunction, AND. This Copulative assumes the Antecedent Noun, which is capable of being applied to many Subjects, and by connecting to it a new Sentence, of necessity assumes a new Verb also. And hence it is that the Words—the Grammarian came, WHO discoursed—form in power nearly the same sentence, as if we were to say—the Grammarian came, AND discoursed. Apoll. de Syntaxi, L. 1. c. 43. p. 92. See also an ingenious French Treatise, called Grammaire generale & raisonnée, Chap. IX.*

The Latins, in their Structure of this Subjunctive, seem to have well represented its compound Nature of part Pronoun, and part Connective, in forming their

Ch. V. may be the Substitute of all kinds of Substantives, natural, artificial, or abstract; as well as general, special, or particular. We may say, the *Animal, Which, &c. the Man, Whom, &c. the Ship, Which, &c. Alexander, Who, &c. Bucephalus, That, &c. Virtue, Which, &c. &c.*

NAY, it may even be the Substitute of all the other Pronouns, and is of course therefore expressive of all three Persons. Thus we say, I, WHO *now read, have near finished this Chapter*; THOU, WHO *now readest*: HE, WHO *now readeth, &c. &c.*

AND thus is THIS SUBJUNCTIVE truly a *Pronoun* from its *Substitution*, there being

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QUI & QUIS from QUE and IS, or (if we go with Scaliger to the Greek) from ΚΑΙ and 'ΟΣ, ΚΑΙ and 'Ο. Scal. de Caus. Ling. Lat. c. 127.

HOMER also expresses the Force of this *Subjunctive, Pronoun* or *Article*, by help of the *Prepositive* and a *Connective*, exactly consonant to the Theory here established. See *Iliad*. Α. ver. 270, 553. Ν. 571. Π. 54, 157, 158.

ing no Substantive existing, in whose place Ch. V. it may not stand. At the same time, it is *essentially distinguished* from the other Pronouns, by this peculiar, that it is not only a *Substitute*, but withal a *Connective* (1).

## AND

(1) Before we quit this Subject, it may not be improper to remark, that in the *Greek* and *Latin* Tongues the two principal Pronouns, that is to say, the First and Second Person, the *Ego* and the *Tu* are implied in the very Form of the Verb itself (*γράφω, γράφεις, scribo, scribis*) and are for that reason never *expressed*, unless it be to mark a *Contradistinction*; such as in *Virgil*,

*Nos patriam fugimus; Tu, Tityre, lentus in umbrâ  
Formosam resonare doces, &c.*

This however is true with respect only to the *Casus rectus*, or *Nominative* of these Pronouns, but not with respect to their *oblique Cases*, which must always be added, because tho' we see the *EGO* in *Amo*, and the *TU* in *Amas*, we see not the *TE* or *ME* in *Amat*, or *Amant*.

Yet even these *oblique Cases* appear in a different manner, according as they mark *Contradistinction*, or not. If they *contradistinguish*, then are they *commonly* placed at the beginning of the Sentence, or at least before the Verb, or leading Substantive.



Ch. V. AND now to conclude what we have  
 said concerning Substantives. All SUB-  
 STANTIVES

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Thus *Virgil*,

— *Quid Thesea, magnum*

*Quid memorem Alciden? Et MI genus ab Jove summo.*

Thus *Homer*,

ΥΜΙΝ μὲν Διὸς Δοῖον —

Παῖδά δὲ ΜΟΙ Διόσκου Φίδιον —

D. A.

where the *Υμῖν* and the *Μοὶ* stand, as contradistinguished, and both have precedence of their respective Verbs, the *Υμῖν* even leading the whole Sentence. In other instances, these Pronouns commonly take their place behind the Verb, as may be seen in examples every where obvious. The *Greek Language* went farther still. When the oblique Case of these Pronouns happened to contradistinguish, they assumed a peculiar Accent of their own, which gave them the name of ἀρθατοῦσμέναι, or *Pronouns uprightly accented*. When they marked no such opposition, they not only took their place behind the Verb, but even gave it their Accent, and (as it were) inclined themselves upon it. And hence they acquired the name of ἔγκλιται, that is, *Leaning or Inclining Pronouns*. The *Greeks* too had in the first person Ἐμῷ, Ἐμοί, Ἐμέ for *Contradistinctives*, and Μῷ, Μοί, Μὲ for *Enclitics*. And hence it was that *Apollonius* contended, that in the passage above quoted from the first *Iliad*, we should read *παῖδα δ' ἘΜΟΙ*,  
 for

STANTIVES are either *Primary*, or *Secondary*, that is to say, according to a Language more familiar and known, are either NOUNS or PRONOUNS. The NOUNS denote *Substances*, and those either *Natural*, *Artificial*, or *Abstract* \*. They moreover denote Things either *General*, or *Special*, or *Particular*. The PRONOUNS, their Substitutes, are either *Prepositive*, or *Subjunctive*. THE PREPOSITIVE is distinguished into *three* Orders called the *First*, the *Second*, and the *Third* Person. THE SUBJUNCTIVE includes the powers

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of

for *αἰδᾶ δὲ ΜΟΙ*, on account of the Contradistinction, which there occurs between the *Grecians* and *Cbryses*. See *Apoll. de Syntaxi L. I. c. 3. p. 20. L. II. c. 2. p. 102, 103.*

This Diversity between the Contradistinctive Pronouns, and the Enclitic, is not unknown even to the *English* Tongue. When we say, *Give me Content*, the (*Me*) in this case is a perfect Enclitic. But when we say, *Give Mé Content*, *Give Him' bis thousands*, the (*Me*) and (*Him*) are no Enclitics, but as they stand in opposition, assume an Accent of their own, and so become the true *ἐξορισμένα*.

\* See before p. 37, 38.

Ch. V. of all those three, having *superadded*, as of its own, the peculiar force of a *Connective*.

HAVING done with SUBSTANTIVES,  
we now proceed to ATTRIBUTIVES.

CHAP.

## C H A P. VI.

*Concerning Attributives.*

**A**TTRIBUTIVES are all those *princi-* Ch. VI.  
*pal Words, that denote Attributes,*  
*considered as Attributes.* Such for exam-  
 ple are the Words, *Black, White, Great,*  
*Little, Wise, Eloquent, Writeth, Wrote,*  
*Writing, &c. (a).*

How-

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(a) In the above list of Words are included what Grammarians called *Adjectives, Verbs, and Participles,* in as much as *all of them equally denote the Attributes of Substance.* Hence it is, that as they are all from their very nature the Predicates in a Proposition (being all predicated of some Subject or Substance, *Snow is white, Cicero writeth, &c.*) hence I say the Appellation PHMA or VERB is employed by Logicians in an extended Sense *to denote them all.* Thus *Ammonius* explaining the reason, why *Aristotle* in his *Tra& de Interpretatione* calls λευκός a *Verb,* tells us πᾶσαν φωνήν, κατηγορούμενον ἕρον ἐν πρώτῳσι ποιῶσαν, ῥΗΜΑ καλῶσθαι, *that every Sound articulate, that forms the*

Ch. VI. HOWEVER, previously to these, and to every other possible Attribute, whatever a thing may be, whether black or white, square or round, wise or eloquent, writing or thinking, it must *first* of necessity EXIST, before it can possibly be any thing else. For EXISTENCE may be considered as *an universal Genus*, to which all things of all kinds are at all times to be referred. The Verbs therefore, which denote it, claim precedence of all others, as being essential to the very being of every Proposition, in which they may still be found, either *expressed*, or by *implication*; expressed, as when we say, *The Sun is bright*; by im-

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*Predicate in a Proposition, is called a VERB. p. 24.*  
 Edit. Ven. Priscian's observation, though made on another occasion, is very pertinent to the present. *Non Declinatio, sed proprietas excutienda est significationis.* L. II. p. 576. And in another place he says—*non similitudo declinationis omnimodo conjungit vel discernit partes orationis inter se, sed vis ipsius significationis.* L. XIII. p. 970. . . .

implication, as when we say, *The Sun* Ch. VI. rises, which means, when resolved, *The Sun is rising* (b).

THE Verbs, *Is, Groweth, Becometh, Est, Fit*, ὑπάρχει, ἐστὶ, πέλει, γίνεσθαι, are all of them used to express this *general Genus*. The *Latins* have called them *Verba Substantiva, Verbs Substantive*, but the *Greeks* ῥήματα ὑπαρκτικά, *Verbs of Existence*, a Name more apt, as being of greater latitude, and comprehending equally as well *Attribute*, as *Substance*. The principal of those Verbs, and which we shall here particularly consider, is the Verb, Ἔστι *Est, Is*.

NOW all EXISTENCE is either absolute or qualified—*absolute*, as when we say, B IS; *qualified*, as when we say, B IS AN ANIMAL; B IS BLACK, IS ROUND, &c.

WITH

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(b) See *Metaphys. Aristot. L. V. c. 7. Edit. Du-Vall.*

Ch. VI. WITH respect to this difference, the Verb (IS) can by itself express *absolute Existence*, but never the *qualified*, without subjoining the particular Form, because the Forms of Existence being in number infinite, if the particular Form be not express'd, we cannot know which is intended. And hence it follows, that when (IS) only serves to subjoin some such Form, it has little more force, than that of a *mere Assertion*. It is under the same character, that it becomes a latent part in every other Verb, by expressing that Assertion, which is one of their Essentials. Thus, as was observed just before, *Riseth* means, *is rising*; *Writeth*, *is writing*.

AGAIN—As to EXISTENCE in general, it is either *mutable*, or *immutable*; *mutable*, as in the *Objects of Sensation*; *immutable*, as in the *Objects of Intellection and Science*. Now *mutable* Objects exist all in *Time*, and admit the several Distinctions

stinctions of present, past, and future. Ch. VI. But *immutable Objects know no such Distinctions*, but rather stand opposed to all things temporary.

AND hence two different Significations of the substantive Verb (IS) according as it denotes *mutable*, or *immutable Being*.

FOR example, if we say, *This Orange is ripe*, (IS) meaneth, *that it existeth so now at this present*, in opposition to *past* time, when it was green, and to *future* time, when it will be rotten.

BUT if we say, *The Diameter of the Square is incommensurable with its side*, we do not intend by (IS) that it is incommensurable *now*, having been *formerly* commensurable, or being to become so *hereafter*; on the contrary we intend that *Perfection of Existence*, to which *Time* and *its Distinctions* are utterly unknown. It is under the same meaning we employ  
this



Ch. VI. this Verb, when we say, TRUTH IS, or, GOD IS. The opposition is not of *Time present to other Times*, but of *necessary Existence to all temporary Existence whatever (c)*. And so much for *Verbs of Existence*, commonly called *Verbs Substantive*.

WE are now to descend to the common Herd of *Attributives*, such as *black and white, to write, to speak, to walk. &c.* among which when compared and opposed to each other, one of the most eminent distinctions appears to be this: Some, by being joined to a proper *Substantive*


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(c) *Cum enim dicimus, DEUS EST, non eum dicimus NUNC ESSE, sed tantum IN SUBSTANTIA ESSE, ut hoc ad immutabilitatem potius substantiæ, quam ad tempus aliquod referatur. Si autem dicimus, DEUS EST, ad nullam dei substantiam pertinet, nisi tantum ad temporis constitutionem; hoc enim, quod significat, tale est, tanquam si dicamus, NUNC EST. Quare cum dicimus ESSE, ut substantiam designemus, simpliciter EST addimus; cum vero ita ut aliquid præsens significetur, secundum Tempus. Boeth. in Lib. de Interpr. p. 307. See also Plat. Tim. p. 37, 38. Edit. Serrani.*

stantive *make* without farther help a *perfect assertive* Sentence; while the rest, tho' otherwise perfect, are in this respect deficient. Ch. VI

To explain by an example. When we say, *Cicero eloquent, Cicero wise*, these are imperfect Sentences, though they denote a Substance and an Attribute. The reason is, that they want an *Assertion*, to shew that such Attribute appertains to such Substance. We must therefore call in the help of an Assertion elsewhere, an (*IS*) or a (*WAS*) to complete the Sentence saying, *Cicero is wise, Cicero was eloquent*. On the contrary, when we say, *Cicero writeth, Cicero walketh*, in instances like these there is no such occasion, because the Words (*writeth*) and (*walketh*) imply in their own Form not an Attribute only, but an Assertion likewise. Hence it is they may be resolved, the one into *Is* and *Writing*, the other into *Is* and *Walking*.

Now

Ch. VI. Now all those Attributives, which have  this complex Power of denoting both an Attribute and an Assertion, make that Species of Words, which Grammarians call VERBS. If we resolve this complex Power into its distinct Parts, and take *the Attribute alone* without the Assertion, then have we PARTICIPLES. All other Attributives, besides the two Species before, are included together in the general Name of ADJECTIVES.

AND thus it is, that ALL ATTRIBUTIVES are either VERBS, PARTICIPLES, or ADJECTIVES.

BESIDES the Distinctions abovementioned, there are others, which deserve notice. Some Attributes have their Essence in *Motion*; such are *to walk, to fly, to strike, to live*. Others have it in the *privation of Motion*; such are *to stop, to rest, to cease, to die*. And lastly, others have it in subjects, *which have nothing to*

do with either Motion or its Privation; Ch. VI. such are the Attributes of, *Great and Little, White and Black, Wise and Foolish*, and in a word the several *Quantities*, and *Qualities* of all Things. Now these last are ADJECTIVES; those which denote *Motions*, or their *Privation*, are either VERBS OR PARTICIPLES.

AND this Circumstance leads to a farther Distinction, which may be explained as follows. That *all Motion is in Time*, and therefore, wherever it exists, implies *Time* as its concomitant, is evident to all and requires no proving. But besides this, *all Rest or Privation of Motion implies Time likewise*. For how can a thing be said to rest or stop, by being in *one Place* for *one Instant* only?—so too is that thing, which moves with the greatest velocity. † To stop therefore or rest, is to be in *one Place* for *more than one Instant*, that is to say, *during*

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† Thus *Proclus* in the Beginning of his Treatise concerning *Motion*. Ημεμῶν ἐστὶ τὸ πρότερον καὶ ὕστερον ἐν τῷ αὐτῷ τόπῳ ὄν, καὶ αὐτὸ, καὶ τὰ μέση.

Ch. VI. *during an Extension between two Instants,* and *this* of course gives us the Idea of TIME. As therefore *Motions* and their *Privation* imply *Time* as their concomitant, so VERBS, which denote them, come to denote TIME also (*d*). And hence the origin and use of TENSES, “ which are so many  
 “ different forms, assigned to each Verb,  
 “ to shew, without altering its principal  
 “ meaning the various TIMES in which  
 “ such meaning may exist.” Thus *Scribit*, *Scriptit*, *Scrisperat*, and *Scribet*, denote all equally the Attribute, *To Write*, while the difference between them, is, that they denote *Writing in different Times*.

## SHOULD

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(*d*) The antient Authors of Dialectic or Logic have well described this Property. The following is part of their Definition of a Verb— *ῥῆμα δὲ ἐστὶ τὸ προσσημαῖον χεῖρον*, a Verb is something, which signifies TIME OVER AND ABOVE (for such is the force of the Preposition, Πρὸς.) If it should be asked, *over and above what?* It may be answered over and above its principal Signification, which is to denote some *moving* and *energizing* Attribute. See *Arist. de Interpret. c. 3.* together with his Commentators *Ammonius* and *Boethius*.

SHOULD it be asked, whether *Time* it-  
 self may not become upon occasion the  
 Verb's *principal* Signification; it is answer-  
 ed, No. And this appears, because *the*  
*same Time* may be denoted by different  
 verbs (as in the words, *writeth* and *speak-*  
*eth*) and *different Times* by the same Verb  
 (as in the words, *writeth* and *wrote*) nei-  
 ther of which could happen, were *Time*  
 any thing more, than a mere *Concomitant*.  
 Add to this, that when words denote  
*Time*, not collaterally, but principally,  
 they cease to be verbs, and become either  
 adjectives, or substantives. Of the ad-  
 jective kind are *Timely*, *Yearly*, *Dayly*,  
*Hourly*, &c. of the substantive kind are  
*Time*, *Year*, *Day*, *Hour*, &c.

THE most obvious division of *TIME* is  
 into Present, Past, and Future, nor is any  
 language complete, whose verbs have  
 not *TENSES*, to mark these distinctions.  
 But we may go still farther. *Time* past  
 and future are both *infinitely* extended.

H

Hence

Ch. VI. Hence it is that in *universal Time past* we may assume *many particular Times past*, and in *universal Time future*, *many particular Times future*, some more, some less remote, and corresponding to each other under different relations. Even *present Time itself* is not exempt from these differences, and as necessarily implies *some degree of Extension*, as does every given line, however minute.

HERE then we are to seek for the reason, which first introduced into language that variety of Tenses. It was not it seems enough to denote *indefinitely* (or by Aorists) mere Present, Past, or Future, but it was necessary on many occasions to define with more precision, *what kind* of Past, Present, or Future. And hence the multiplicity of Futures, Præterits, and even Present Tenses, with which all languages are found to abound, and without which it would be difficult to ascertain our Ideas.

How-

HOWEVER as the knowledge of TENSES Ch. VI. depends on the theory of TIME, and this is a subject of no mean speculation, we shall reserve it by itself for the following chapter.

H 2

CHAP.



## C H A P. VII.

*Concerning Time, and Tenses.*

C. VII. **T**IME and SPACE have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *Extension*. Thus between *London* and *Salisbury* there is the *Extension of Space*, and between *Yesterday* and *To-morrow*, the *Extension of Time*. But in this they differ, that all the parts of *Space* exist *at once and together*, while those of *Time* only exist *in Transition* or *Succession* (a). Hence then we may gain some Idea of *TIME*, by considering it under the notion

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(a) See Vol. I. p. 275. Note XIII. To which we may add, what is said by *Ammonius*—*οὐδὲ γὰρ ὁ χρόνος ὅλος ἅμα ὑφίσταται, ἀλλ' ἢ κατὰ μόνον τὸ ΝΥΝ· ἐν γὰρ τῷ γίνεσθαι καὶ φθείρεσθαι τὸ εἶναι ἔχει.* *TIME* doth not subsist the whole at once, but only in a single *Now* or *INSTANT*; for it hath its Existence in becoming and in ceasing to be. *Amm.* in *Predicam.* p. 82. b.

notion of a *transient Continuity*. Hence C. VII. also, as far as the affections and properties of *Transition* go, Time is *different* from Space; but as to those of *Extension* and *Continuity*, they perfectly coincide.

LET us take, for example, such a part of Space, as a *Line*. In every given *LINE* we may assume any where a *Point*, and therefore in every given *Line* there may be assumed infinite *Points*. So in every given *TIME* we may assume any where a *Now* or *Instant*, and therefore in every given *Time* there may be assumed infinite *Nows* or *Instants*.

FARTHER still—A *POINT* is the *Bound* of every finite *Line*; and a *Now* or *INSTANT*, of every finite *Time*. But altho' they are *Bounds*, they are neither of them *Parts*, neither the *Point* of any *Line*, nor the *Now* or *Instant* of any *Time*. If this appear strange, we may remember, that the *parts* of any thing *extended* are neces-

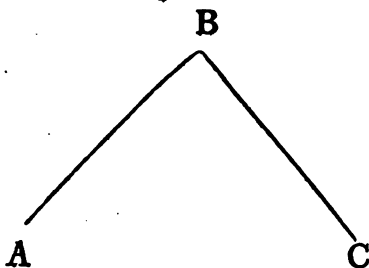
**C. VII.** *farily extended* also, it being essential to their character, *that they should measure their Whole.* But if a *Point* or *Now* were *extended*, each of them would contain within itself *infinite other Points*, and *infinite other Nows* (for these may be assumed infinitely within the minutest Extension) and this, it is evident, would be absurd and impossible.

THESE assertions therefore being admitted, and both *Points* and *Nows* being taken as *Bounds*, but not as *Parts* (b), it will follow,

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(b) — φανερόν ὅτι ἐδὲ μέρων τὸ ΝΥΝ τῷ χρόνῳ, ὡσπερ ἐδ' αἱ στιγμαὶ τῆς γραμμῆς· αἱ δὲ γραμμαὶ δύο τῆς μίας μόρια. *It is evident that A NOW or Instant is no more a part of Time, than POINTS are of a Line. The parts indeed of one Line are two other Lines.* Natur. Aufc. L. VI. c. 17. And not long before—Τὸ δὲ ΝΥΝ ἢ μέρος μετρεῖ, τε γὰρ τὸ μέρος, καὶ σύγκεισθαι δὲ τὸ ὅλον ἐκ τῶν μερῶν· ὁ δὲ ΧΡΟΝΟΣ ἢ δοκιμὴ σύγκεισθαι ἐκ τῶν ΝΥΝ. *A Now is no Part of Time; for a Part is able to measure its Whole, and the Whole is necessarily made up of its Parts; but TIME doth not appear to be made up of Nows.* Ibid. c. 14.

follow, that in the same manner as *the same* C. VII. }  
*Point* may be the *End* of one Line, and the *Beginning* of another, so the *same Now* or *Instant* may be the *End* of one Time, and the *Beginning* of another. Let us suppose for example, the Lines, A B, B C,



I say that the Point B, is the End of the Line A B, and the Beginning of the Line, B C. In the same manner let us suppose A B, B C to represent certain Times, and let B be a *Now* or *Instant*. In such case I say that the *Instant* B is the End of the Time A B, and the Beginning of the Time, B C. I say likewise of these two Times, that with respect to the *Now* or *Instant*, which they include, the first of them is necessarily PAST TIME, as being *previous* to it; the other is necessarily FUTURE, as being *subsequent*. As therefore every Now

C. VII. or INSTANT always exists in Time, and without being Time, is *Time's Bounds*; the Bound of *Completion* to the *Past*, and the Bound of *Commencement* to the *Future*: from hence we may conceive its nature or end, which is to be the *Medium of Continuity between the Past and the Future*, so as to render Time, thro' all its Parts, one *Intire and Perfect Whole* (c).

FROM the above speculations, there follow some conclusions, which may be perhaps called paradoxes, till they have been attentively considered. In the first place *there cannot* (strictly speaking) *be any such*

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(c) Τὸ δὲ ΝΥΝ ἐστὶ συνέχεια χρόνου, ὡςπερ ἐλέχθη· συνέχει γὰρ τὸν χρόνον, τὸν παρελθόντα καὶ ἰσόμενον, καὶ ὅλως πρὸς χρόνον ἰσῶν· ἐστὶ γὰρ τῷ μὲν ἀρχή, τῷ δὲ τελευτή· A Now or Instant is (as was said before) the Continuity or holding together of Time; for it makes Time continuous, the past and the future, and is in general its boundary, as being the beginning of one Time and the ending of another. Natur. Aufcult. L. IV. c. 19. Συνέχεια in this place means not Continuity, as standing for *Extension*, but rather that *function* or *Holding together*, by which Extension is imparted to other things.

*Such thing as Time present.* For if all Time C. VII. be *transient* as well as *continuous*, it cannot like a Line be present all together, but part will necessarily be gone, and part be coming. If therefore any portion of its continuity were to be present *at once*, it would so far quit its *transient* nature, and be *Time* no longer. But if no portion of its continuity can be thus present, how can *Time* possibly be *present*, to which such Continuity is essential?

FARTHER than this—If there be no such thing as *Time Present*, there can be no *Sensation of Time* by any one of the senses. FOR ALL SENSATION is of the † *Present only*, the Past being preserved not by *Sense* but by *Memory*, and the Future being anticipated by *Prudence* only and wise *Forefight*.

BUT if *no Portion* of Time be the object of any *Sensation*; farther, if the Present

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† Ταυτῆ γὰρ (αισθήσει ἴσ.) οὐτε τὸ μέλλον, οὐτε τὸ γιγνόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μόνον. Ἀριστ. περὶ Μνημ. Α. α.

C. VII. *sent never exist; if the Past be no more; if the Future be not as yet; and if these are all the parts, out of which TIME is compounded: how strange and shadowy a Being do we find it? How nearly approaching to a perfect Non-entity (d)? Let us try however, since the senses fail us, if we have not faculties of higher power, to seize this fleeting Being.*

THE World has been likened to a variety of Things, but it appears to resemble no one more, than some moving spectacle

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(d) Ὅτι μὲν ἐν ὅλῳ ἐκ ἴσιν, ἢ μέρους καὶ ἀμυδρῶς, ἐκ τῶν δὲ τις ἂν ἰκονήσῃ· τὸ μὲν γὰρ αὐτῆ γέγονε, καὶ ἐκ ἴσιν· τὸ δὲ μέλλει, καὶ ἔτι ἴσιν· ἐκ δὲ τούτων καὶ ὁ ἄπειρος· καὶ ὁ αὐτὸ λαμβανόμενος χρόνος σύκειται· τὸ δ' ἐκ μὴ ὄντων συκείμενον, ἀδύνατον ἂν δοξῆε κατὰ χριν ποτὲ εἶσθαι· *That therefore TIME exists not at all, or at least has but a faint and obscure existence, one may suspect from hence. A part of it has been, and is no more; a part of it is coming, and is not as yet; and out of these is made that infinite Time, which is ever to be assumed still farther and farther. Now that which is made up of nothing but Non-entities, it should seem was impossible ever to participate of Entity.* Natural. Aufc. L. IV. c. 14. See also Philop. M. S. Com. in Nicomach. p. 10.

tacle (such as a procession or a triumph) C. VII. that abounds in every part with splendid objects, some of which are still departing, as fast as others make their appearance. The Senses look on, while the sight passes, perceiving as much as is *immediately present*, which they report *with tolerable accuracy* to the Soul's superior powers. Having done this, they have done their duty, being concerned with nothing, save what is present and instantaneous. But to the *Memory*, to the *Imagination*, and above all to the *Intellect*, the several *Nows* or *Instants* are not lost, as to the *Senses*, but are preserved and made objects of *steady* comprehension, however in their own nature they may be *transitory* and *passing*. "Now it is from contemplating two  
 " or more of these Instants under one view,  
 " together with that Interval of Continuity,  
 " which subsists between them, that we  
 " acquire insensibly the idea of TIME (e)."

For

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(e) Τότε φαμὲν γιγνώσκειν χρόνον, ὅταν τὰ ἀποτόμα  
 καὶ ἰστίον ἐν τῇ κινήσει ἀισθησὶν λάβωμεν. Ὁρίζομεν



C. VII. For example: *The Sun rises*; this I remember; *it rises again*; this too I remember. These Events are not together; there

is

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ἢ τῷ ἄλλο καὶ ἄλλο ὑπολαβεῖν αὐτὰ, καὶ μεταξὺ τῶν αὐτῶν ἴτερον· ὅταν γὰρ τὰ ἄκρα ἴτερα τῷ μῶσι τοῦσιν, καὶ δύο εἴπῃ ἡ ψυχὴ τὰ ΝΥΝ, τὸ μὲν πρότερον, τὸ δὲ ὕστερον, τότε καὶ τῶτο φησὶν εἶναι ΧΡΟΝΟΝ. *It is then we say there has been TIME, when we can acquire a Sensation of prior and subsequent in Motion. But we distinguish and settle these two, by considering one first, then the other, together with an interval between them different from both. For as often as we conceive the Extremes to be different from the Mean, and the Soul talks of two Nows, one prior and the other subsequent, then it is we say there is TIME, and this it is we call TIME.* Natural Aufcult. L. IV. c. 16. Themistius's Comment upon this passage is to the same purpose. "Ὅταν γὰρ ὁ νῦν ἀναμνησθεὶς τῷ ΝΥΝ, ὃ χθὲς εἶπεν, ἴτερον πάλιν εἴπῃ τὸ τήμερον, τότε καὶ χρόνον εὐθὺς ἐνενόησεν, ὑπὸ τῶν δύο ΝΥΝ ὀριζόμενον, οἷον ὑπὸ περάτων δυοῖν· καὶ οὕτω λέγει ἔχει, ὅτι ποσὸν ἐστὶ πεντεκαίδεκα ὥρων, ἢ ἑκαταίδεκα, οἷον ἐξ ἀπείρου γραμμῆς πηχυαίας δύο σημείους ἀποτεμόμενος. *For when the Mind, remembering the Now, which is talked of yesterday, talks again of another Now to-day, then it is it immediately has an idea of TIME, terminated by these two Nows, as by two Boundaries; and thus is it enabled to say, that the Quantity is of fifteen, or of sixteen hours, as if it were to sever a Cubit's length from an infinite Line by two Points.* Themist. Op. edit. Aldi. p. 45. b.

is an *Extension* between them—not how-  
 ever of *Space*, for we may suppose the place  
 of rising the same, or at least to exhibit no  
 sensible difference. Yet still we recognize  
*some Extension* between them. Now what  
 is this *Extension*, but a *natural Day*? And  
 what is that, but pure *Time*? It is after the  
 same manner, by recognizing two new  
 Moons, and the *Extension* between these:  
 two vernal Equinoxes, and the *Extension*  
 between these; that we gain Ideas of other  
 Times, such as *Months* and *Years*, which are  
 all so many *Intervals*, described as above;  
 that is to say, *passing Intervals of Continuity*  
*between two Instants viewed together.*

AND thus it is THE MIND acquires the  
 Idea of TIME. But this Time it must be  
 remembered is PAST TIME ONLY, which  
 is always the *first* Species, that occurs to  
 the human intellect. How then do we  
 acquire the Idea of TIME FUTURE? The  
 answer is, we acquire it *by Anticipation*.  
 Should it be demanded still farther, *And*  
*what is Anticipation?* We answer, that in  
 this

C. VII. this case it is a kind of reasoning by analogy from similar to similar; from successions of events, that are past already, to similar successions, that are presumed hereafter. For example: I observe as far back as my memory can carry me, how every day has been succeeded by a night; that night, by another day; that day, by another night; and so downwards in order to the Day that is now. Hence then I *anticipate a similar succession* from the present Day, and thus gain the Idea of days and nights *in futurity*. After the same manner, by attending to the periodical returns of New and Full Moons; of Springs, Summers, Autumns and Winters, all of which in Time past I find never to have failed, I *anticipate a like orderly and diversified succession*, which makes Months, and Seasons, and Years, *in Time future*.

WE go farther than this, and not only thus anticipate in these *natural* Periods, but even in matters of *human* and *civil* concern. For example: Having observed in many  
 past

past instances how health had succeeded C. VII.  
to exercise, and sickness to sloth; we anticipate *future* health to those, who, being *now* sickly, use exercise; and *future* sickness to those, who, being *now* healthy, are slothful. It is a variety of such observations, all respecting one subject, which when systematized by just reasoning, and made habitual by due practice, form the character of a Master-Artist, or Man of *practical* Wisdom. If they respect the human body (as above) they form the Physician; if matters military, the General; if matters national, the Statesman; if matters of private life, the Moralist; and the same in other subjects. All these several characters in their respective ways may be said to possess a kind of prophetic discernment, which not only presents them *the barren prospect* of futurity (a prospect not hid from the meanest of men) but shews withal those events, which are likely to attend it, and thus enables them to act with superior certainty and rectitude. And hence it is, that (if we except those, who have had diviner assistances)

C. VII. ances) we may juſtly ſay, as was ſaid of old,  
 He's the beſt Propbet, who conjectures  
 well (f).

FROM

(f) Μάντις δ' ἀριτος, ὅτις ἐκάλει καλῶς.

So Milton.

*Till old Experience do attain*

*To ſomething like Propbetic Strain.*

*Et facile exiſtimari poteſt, Prudentiam eſſe quodam-  
 modo Divinationem.*

Corn. Nep. in Vit. Attici.

There is nothing appears ſo clearly an object of the  
 MIND OR INTELLECT ONLY, as *the Future* does, ſince  
 we can find no place for its exiſtence any where elſe.  
 Not but the ſame, if we conſider, is equally true of *the  
 Paſt*. For tho' it may have once had another kind of  
 being, when (according to common Phraſe) it *actually  
 was*, yet was it then ſomething *Preſent*, and not ſome-  
 thing *Paſt*. *As Paſt*, it has no exiſtence but in THE  
 MIND OR MEMORY, ſince had it in fact any other, it  
 could not properly be called Paſt. It was this intimate  
 connection between TIME, and the SOUL, that made  
 ſome Philoſophers doubt, *whether if there was no Soul,  
 there could be any Time*, ſince Time appears to have its  
 Being in no other region. Πότερον δὲ μὴ ἔσσης ψυχῆς  
 εἴη ἂν ὁ χρόνος, ἀπορήσειεν ἂν τισ, κ. τ. λ. Natur.  
 Aufcult. L. IV. c. 20. Themiftius, who comments  
 the above paſſage, expreſſes himſelf more poſitively.  
 Εἰ τούτων διχῶς λέγεται τότε ἀριθμητὸν καὶ τὸ ἀριθμώ-  
 μενον, τὸ μὲν τὸ ἀριθμητὸν δηλαδὴ δυνάμει, τὸ δὲ ἐν-  
 εργείᾳ, ταῦτα δὲ ἐκ ἂν ὑποσάιη, μὴ ὅτως τῷ ἀριθμῶ-  
 σοντος

FROM what has been reasoned it appears, that knowledge of *the Future* comes from knowledge of *the Past*; as does knowledge of *the Past* from knowledge of *the Present*, so that their Order to us is that of PRESENT, PAST, and FUTURE.

OF these Species of knowledge, that of the *Present* is the lowest, not only as *first in perception*, but as far the more extensive, being necessarily common to all *animal Beings*, and reaching even to *Zoophytes*, as far as they possess *Sensation*. Knowledge of *the Past* comes next, which is superior to the *former*, as being confined to those animals, that have *Memory* as well as *Senses*. Knowledge of *the Future* comes last,

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σοφτος μήτε δυνάμει μήτε ενεργεία, φανερὸν ὡς οὐκ ἂν ὁ  
 χρόνος εἴη, μὴ ἕσσης ψυχῆς. Them. p. 48. Edit.  
 Aldi. Vid. etiam ejusd. Comm. in Lib. de An. p. 94.

C. VII. last, as being derived from the other two, and which is for that reason *the most excellent* as well as *the most rare*, since Nature in her superadditions rises from worse always to better, and is never found to sink from better down to worse\*.

Arist. de  
An. II. 3.  
p. 28.

AND now having seen, how we acquire the knowledge of *Time past*, and *Time future*; which is first in perception, which first in dignity; which more common, which more rare; let us compare them both to the *present Now* or *Instant*, and examine what relations they maintain towards it.

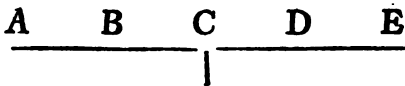
IN the first place there may be *Times* both *past* and *future*, in which the *present Now* has no existence, as for example in *Yesterday*, and *To-morrow*.

AGAIN,

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\* See below, Note (r) of this Chapter.

AGAIN, the *present Now* may so far be- C. VII  
 long to *Time* of either sort, as to be *the* }  
*End* of the past, and *the Beginning* of the  
 future; but it cannot be included *within*  
 the limits of either. For if it were possible,  
 let us suppose C the *present Now* included




within the limits of the *past Time AD*.  
 In such case CD, part of the past Time  
 AD, will be subsequent to C the *present*  
*Now*, and so of course be *future*. But  
 by the Hypothesis it is *past*, and so will be  
 both Past and Future at once, which is  
 absurd. In the same manner we prove  
 that C cannot be included within the li-  
 mits of a *future Time*, such as BE.

WHAT then shall we say of such *Times*,  
 as *this Day*, *this Month*, *this Year*, *this*  
 I 2 Cen-





let us call a Day, or a Century; and let **C. VII.**  
 the present *Now* or *Instant* exist at A.   
 I say in as much as A exists within  
 XY, that therefore XA is Time past,  
 and AY Time future, and the whole  
 XA, AY, *Time present*. The same  
 holds, if we suppose the present Now to  
 exist at B, or C, or D, or E, or any  
 where before Y. When the present Now  
 exists at Y, then is the whole XY *Time*  
*past*, and still more so, when the Now  
 gets to g, or onwards. In like manner  
 before the Present Now entered X, as  
 for example when it was at f, then was  
 the whole XY *Time future*; it was the  
 same, when the present Now was at  
 X. When it had past that, then XY  
 became *Time present*. And thus it is that  
 TIME is PRESENT, while passing, in its  
 PRESENT NOW OR INSTANT. It is the  
 same indeed here, as it is in *Space*. A  
 Sphere passing over a Plane, and being  
 for that reason present to it, is only pre-  
 sent to that Plane *in a single Point at once*,

I 3

while

C. VII. while during the whole progression its  
 parts absent are *infinite (g)*.

FROM what has been said, we may  
 perceive that ALL TIME, of every deno-  
 mination,

---

(g) PLACE, according to the antients, was either mediate, or immediate. I am (for example) in *Europe*, because I am in *England*; in *England*, because in *Wiltshire*; in *Wiltshire*, because in *Salisbury*; in *Salisbury*, because in *my own house*; in *my own house*, because in *my study*. Thus far **MEDIATE PLACE**. And what is my **IMMEDIATE PLACE**? *It is the internal Bound of that containing Body (whatever it be) which co-incides with the external Bound of my own Body.* Τὸ περιέχον τοῦ σώματος, καὶ ὃ περιέχει τὸ περιεχόμενον. Now as this *immediate Place* is included within the limits of all the former Places, it is from this relation that those *mediate Places* also are called each of them *my Place*, tho' the least among them so far exceeds my magnitude. To apply this to **TIME**. The *Present Century* is present in *the Present Year*; that, in *the present Month*; that, in *the present Day*; that, in *the present Hour*; that, in *the present Minute*. It is thus by circumscription within circumscription that we arrive at **THAT REAL AND INDIVISIBLE INSTANT**, which by being itself the *very Essence of the Present* diffuses **PRESENCE** throughout  
 all

mination, is divisible and extended. But C.VII if so, then whenever we suppose a definite *Time*, even though it be a *Time present*, it must needs have a *Beginning*, a *Middle*, and an *End*. And so much for TIME.

Now from the above doctrine of TIME we propose by way of Hypothesis the following Theoric of TENSES.

THE TENSES are used to mark Present, Past, and Future Time, either indefinitely  
I 4 with-

all even the largest of Times, which are found to include it within their respective limits. Nicephorus Blemmides speaks much to the same purpose. Ἐπεὶ ὅτι ἐν χρόνῳ ἴσιν ὁ ἐφ' ἑαυτὰ παρακείμενος τῷ κενῶς ΝΥΝ χρόνος μερικός, ἐκ παρεληλυθότος καὶ μέλλοντος συντετός, καὶ διὰ τὴν πρὸς τὸ κενῶς ΝΥΝ γεινῆσιον, ΝΥΝ λεγόμενος καὶ αὐτός. PRESENT TIME therefore is that which adjoins to the REAL NOW or INSTANT on either side being a limited Time made up of Past and Future, and from its vicinity to that REAL NOW said to be Now also itself. Ἐπιφ. φυσικῆς Κεφ. θ'. See also Arist. Physic. L. VI. c. 2, 3, &c.

C. VII. without reference to any Beginning, Middle, or End; or else *definitely*, in reference to such distinctions.

IF *indefinitely*, then have we THREE TENSES, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If *definitely*, then have we three Tenses to mark the *Beginnings* of these three Times; three, to denote their *Middles*; and three to denote their *Ends*; in all NINE.

THE three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Completive Present, the Completive Past, and the Completive Future.

AND thus it is that the TENSES in their natural number appear to be TWELVE;  
*three*

*three* to denote *Time absolute*, and *nine* to C. VII. denote it *under its respective distinctions*. 

## Aorist of the Present.

Γράφω. *Scribo*. I write.

## Aorist of the Past.

Ἐγραψα. *Scripti*. I wrote.

## Aorist of the Future.

Γράψω. *Scribam*. I shall write.

---

## Inceptive Present.

Μέλλω γράφειν. *Scripturus sum*. I am going to write.

## Middle or extended Present.

Τυχάνω γράφων. *Scribo* or *Scribens sum*. I am writing.

## Completive Present.

Ἐγράφα. *Scripti*. I have written.

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## Inceptive Past.

Ἐμέλλον γράφειν. *Scripturus eram*. I was beginning to write.

Middle

## C. VII.

## Middle or extended Past.

Ἔγραφον or ἐτύγχανον γράφω. *Scribebam.*  
I was writing.

## Completive Past.

Ἐγεγράφειν. *Scripteram.* I had done  
writing.

---

## Inceptive Future.

Μελλήσω γράφειν. *Scripturus ero.* I  
shall be beginning to write.

## Middle or extended Future.

Ἔσομαι γράφω. *Scribens ero.* I shall  
be writing.

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## Completive Future.

Ἔσομαι γεγραφώς. *Scripturo.* I shall  
have done writing.

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It is not to be expected that the above  
Hypothesis should be justified through all  
instances in every language. It fares with  
Tenses,

Tenses, as with other affections of speech; C. VII. be the Language upon the whole ever so perfect, much must be left, in defiance of all analogy, to the harsh laws of mere authority and chance.

It may not however be improper to inquire, what traces may be discovered in favour of this system, either in languages themselves, or in those authors who have written upon this part of Grammar, or lastly in the nature and reason of things.

IN the first place, as to AORISTS. *Aorists* are usually by Grammarians referred to the *Past*; such are ἦλθον, *I went*; ἔπεσον, *I fell*, &c. We seldom hear of them in the *Future*, and more rarely still in the *Present*. Yet it seems agreeable to reason, that *wherever Time is signified without any farther circumscription, than that of Simple present, past, or future, the Tense is AN AORIST.*

THUS



C. VII. THUS Milton,

Millions of spiritual creatures WALK the  
earth

Unseen, both when we wake, and when  
we sleep, P. L. IV. 277.

Here the verb (WALK) means not that they were walking *at that instant only*, when Adam spoke, but ἀόριστως indefinitely, take any instant whatever. So when the same author calls *Hypocrisy*,

—*the only Evil, that WALKS*  
*Invisible, except to God alone,*

the Verb (WALKS) hath the like *aoristical* or *indefinite application*. The same may be said in general of all Sentences of the *Gnomologic* kind, such as

*Ad pœnitendum PROPERAT, cito qui*  
*judicat.*

*Avarus, nisi cum moritur, nil recte*  
*FACIT, &c.*

ALL

ALL these Tenses are so many AORISTS C. VII.  
OF THE PRESENT. }

*Gnomologic* Sentences after the same manner make likewise AORISTS OF THE FUTURE.

*Tu nihil ADMITTES in te, formidine  
pœnæ.* Hor.

So too *Legislative* Sentences, *Thou SHALT not kill, Thou SHALT not steal, &c.* for this means no one *particular* future Time, but is a prohibition extended *indefinitely* to every part of Time future (b).

WE

(b) The *Latin* Tongue appears to be more than ordinarily deficient, as to the article of *Aorists*. It has no peculiar Form even for an *Aorist of the Past*, and therefore (as *Priscian* tells us) the *Præteritum* is forced to do the double duty both of *that Aorist*, and of the *perfect Present*, its application in particular instances being to  
be

C. VII. WE pass from *Aorists*, to THE INCEPTIVE TENSES.

THESE may be found in part supplied (like many other Tenses) by verbs auxiliary. ΜΕΛΛΩ γράφειν. *Scripturus sum*. I AM GOING to write. But the *Latins* go farther, and have a species of Verbs, derived from others, which do the duty of these Tenses, and are themselves for that reason called *Inchoatives* or *Inceptives*. Thus from *Caleo*, *I am warm*, comes *Calesco*, *I begin to grow warm*; from *Tumeo*, *I swell*, comes *Tumescō*, *I begin to swell*. These *Inchoative* Verbs are so peculiarly appropriated to the *Beginnings* of Time, that they are defective as to all Tenses, which denote it in its *Completion*, and there-

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be gathered from the Context. Thus it is that FECI means (as the same author informs us both *επιείρηκα* and *εποίησα*, *I have done it*, and *I did it*; VIDI both *ἴδρακα* and *ἴδεν*, *I have just seen it*, and *I saw it once*. *Prisc. Gram. L. VIII. p. 814, 838. Edit. Putsch.*

## BOOK THE FIRST.

therefore have neither *Perfectum*, *Plusquam-perfectum*, or *Perfect Future*. There is likewise a species of Verbs called in Greek Ἐφεριμά, in *Latin Desiderativa*, the *Desideratives* or *Meditatives*, which if they are not strictly *Inceptives*, yet both in *Greek* and *Latin* have a near affinity with them. Such are πολεμῶ, *Bellaturio*, *I have a desire to make war*; βρωῶ, *Efurio*, *I long to eat* (i). And so much for THE INCEPTIVE TENSES.

The two last orders of Tenses which remain, are those we called (k) THE MIDDLE TENSES (which express Time as *extended* and

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(i) As all *Beginnings* have reference to what is *future*, hence we see how properly these Verbs are formed, the *Greek* ones from a future Verb, the *Latin* from a future Participle. From πολεμῶ and βρωῶ come πολεμῶ and βρωῶ; from *Bellaturus* and *Efurus* come *Bellaturio* and *Efurio*. See *Macrobius*, p. 691. Ed. Var. ἔπειτα γὰρ μετὰ τὴν δὴ ΓΕΛΑΣΣΕΙΟΝΤΑ ποίησας γυλάσαι. \*Plato in *Phædone*.

(k) Care must be taken not to confound these *middle* Tenses, with the Tenses of those Verbs, which bear the same name among *Grammarians*.

C. VII. and *passing*) and the PERFECTOR COMPLETIVE, which expresses its *Completion* or *End*.

Now for these the authorities are many. They have been acknowledged already in the ingenious *Accidence* of Mr. *Hoadly*, and explained and confirmed by Dr. *Samuel Clarke*, in his rational edition of *Homer's Iliad*. Nay, long before either of these, we find the same scheme in *Scaliger*, and by him (1) ascribed to † *Grocinus*, as its author. The learned *Gaza* (who

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(1) *Ex his percipimus Grocinum acutè admodum Tempora divisisse, sed minus commodè. Triâ enim constituit, ut nos, sed quæ bifariam secat, Perfectum & Imperfectum: sic, Præteritum imperfectum, Amabam: Præteritum perfectum, Amaveram. Rectè sunt. Et præsens imperfectum, Amo. Rectè hætenus; continuat enim amorem, neque absolvit. At Præsens perfectum, Amavi: quis hoc dicat?—De Futuro autem ut non malè sentit, ita controversum est. Futurum, inquit, imperfectum, Amabo: Perfectum, Amavero. Non malè, inquam: significat enim Amavero, amorem futurum & absolutum iri: Amabo perfectionem nullam indicat. De Caus. Ling. Lat. c. 113.*

† His Name was *William Grocin*, an *Englishman*, contemporary with *Erasmus*, and celebrated for his learning. He went to *Florence* to study under *Latdin*, and was Professor at *Oxford*. *Spec. Lit. Flor.* p. 205.

(who was himself a *Greek*, and one of the **C. VII.** ablest restorers of that language in the western world) characterizes the Tenses in nearly the same manner (*m*). What *Apollonius* hints, is exactly consonant (*n*).

*Priscian*

(*m*) THE PRESENT TENSE (as this Author informs us in his excellent Grammar) denotes τὸ ἐνεστώμενον καὶ ἀτέλεις, that which is now instant and incomplete; THE PERFECTUM, τὸ παρεληλυθὸς ἄρτι, καὶ ἰστέλις τῷ ἐνεστώτος, that which is now immediately past, and is the Completion of the Present; THE IMPERFECTUM, τὸ παρατεταμένον καὶ ἀτέλεις τῷ παρερχομένῳ, the extended and incomplete part of the Past; and THE PLUSQUAMPERFECTUM, τὸ παρεληλυθὸς πάλαι, καὶ ἐπτελις τῷ παρερχομένῳ, that which is past long ago, and is the completion of the præteritum. Gram. L. IV.

(*n*) Ἐπειδὴ δὲ πειθόμεθα, ὅτι ἡ παρερχομένη συντέλειαν σημαίνει ὁ παρερχόμενος, τὴν γε μὴν ἐνεστώσαν — Hence we are persuaded that the Perfectum doth not signify the completion of the Past, but PRESENT COMPLETION. *Apollon.* L. III. c. 6. The Reason, which persuaded him to this opinion, was the application and use of the Particle ἂν, of which he was then treating, and which, as it denoted *Potentiality* or *Contingence*, would assort (he says) with any of the passing, extended, and incomplete Tenses, but never with this PERFECTUM, because this implied such a *complete* and *indefeasible existence*, as never to be qualified into the nature of a *Contingent*.

C. VII. *Priscian* too advances the same doctrine from the *Stoics*, whose authority we esteem greater than all the rest, not only from the more early age when they lived, but from their superior skill in Philosophy, and their peculiar attachment to *Dialectic*, which naturally led them to great accuracy in these *Grammatical Speculations* (o).

## BEFORE

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(o) By these Philosophers the *vulgar present Tense* was called THE IMPERFECT PRESENT, and the *vulgar Præteritum*, THE PERFECT PRESENT, than which nothing can be more consonant to the system that we favour. But let us hear *Priscian*, from whom we learn these facts. PRÆSENS TEMPUS proprie dicitur, cujus pars jam præteriit, pars futura est. Cum enim Tempus, fluvii more, instabili volvatur cursu, vix punctum habere potest in præsentis, hoc est, in instanti. Maxima igitur pars ejus (sicut dictum est) vel præteriit vel futura est.—Unde STOICI jure HOC TEMPUS PRESENS etiam IMPERFECTUM vocabant (ut dictum est) eo quod prior ejus pars, quæ præteriit, transacta est, deest autem sequens, id est, futura. Ut si in medio versu dicam, scribo versum, priore ejus parte scriptâ; cui adhuc deest extrema pars, præsentis utroque verbo, dicendo, scribo versum: sed IMPERFECTUM est, quod deest adhuc versui, quod scribatur.—Ex eodem igitur Præsentis nascitur etiam Perfectum. Si enim ad finem perveniat inceptum, statim utimur PRÆTERITO PERFECTO; continuo enim, scripto ad finem versu, dico scripsi versum.—And soon after speaking of the *Latin*  
Per-





## H E R M E S.

II. Forum, and cried out with a loud voice,

— \* **VIXERUNT**, So *Virgil*,  
 — || **FUIMUS Troes**, **FUIT Ilium** &  
*ingens*  
*Gloria Dardanidum* — **Æn. II.**

And

\* So among the *Romans*, when in a Cause all the Pleaders had spoken, the Cryer used to proclaim **DIXERUNT**, i. e. *they have done speaking*. *Ascon. Pæd. in Verr. II.*

|| So *Tibullus* speaking of certain Prodigies and evil Omens.

*Hæc fuerint olim. Sed tu, jam mitis, Apollo,  
 Prodigia indomitis merge sub æquoribus.*

Eleg. II. 5. ver. 19.

*Let these Events HAVE BEEN in days of old;—by Implication therefore—But HENCEFORTH let them be no more.*

So *Eneas* in *Virgil* prays to *Pbæbus*.

*Hac Trojana tenus fuerit fortuna secuta.*

*Let Trojan Fortune* (that is, adverse, like that of *Troy* and its inhabitants,) **HAVE so far FOLLOWED us**. By implication therefore, *but let it follow us no farther, Here let it end, Hic fit Finis*, as *Servius* well observes in the place.

In which instances, by the way, mark not only the force of the *Tense*, but of the *Mood*, the **PRECATIVE** or **IMPERATIVE**, not in the *Future* but in the **PAST**. See p. 154, 155, 156.

And again,

— *Locus Ardea quondam*

*Dictus avis, & nunc magnum manet*  
*Ardea nomen,*

C. VII.

\* *Sed fortuna* FUIT— ÆN. VII.

THE reason of these significations is derived from THE COMPLETIVE POWER of the Tense here mentioned. We see that the periods of Nature, and of human affairs are maintained by the reciprocal succession of *Contraries*. It is thus with Calm and Tempest; with Day and Night; with Prosperity and Adversity; with Glory and Ignominy; with Life and Death. Hence then, in the instances above, the *completion* of one contrary is put for the *commencement* of the other, and to say, HATH LIVED, OR, HATH BEEN, has the same meaning with, IS DEAD, OR, IS NO MORE.

K 3

IT

\* *Certus in hospitibus non est amor; errat, ut ipsi:*

*Cumque nihil speres firmitus esse,* FUIT.

Epist. Ovid. Helen. Paridi. ver. 190.

*Sive erimus, seu nos Fata* FUISSE *volent.*

Tibull. III. 5. 32.

C. VII. It is remarkable in \* *Virgil*, that he frequently joins in the same sentence this complete and perfect Present with the extended and passing Present; which proves that he considered the two, as belonging to the same species of Time, and therefore naturally formed to co-incide with each other.

—*Tibi jam brachia contrahit ardens  
Scorpious, & cœli justâ plus parte reliquit.*

G. I.

*Terra tremit; fugere feræ—* G. I.

*Præsertim si tempestas a vertice sylvis  
Incubuit, glomeratque ferens incendia  
ventus.* G. II.

—*illa noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit  
alto.* Æn. V.

IN

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\* See also *Spencer's Fairy Queen*, B. I. C. 3. St. 19.  
C. 3. St. 39. C. 8. St. 9.

*He hath his Shield redeem'd, and forth his Sword he  
draws.*

IN the same manner he joins the same C. VII. two modifications of *Time in the Past*, that is to say, the *complete* and *perfect* Past with the *extended* and *passing*.

—Inruerant *Danai*, & *tectum omne*  
tenebant. Æn. II.

*Tris imbris torti radios, tris nubis aquosæ*  
Addiderant, *rutuli tris ignis, & alitis*  
*austri.*

*Fulgores nunc terrificos, sonitumque, me-*  
*tumque*

Miscebant *operi, flammisque sequacibus*  
*iras (p).* Æn. VIII.

As

(p) The Intention of *Virgil* may be better seen, in rendering one or two of the above passages into *English*.

—*Tibi jam brachia contrahit ardens*  
*Scorpios, & cæli justâ plus parte reliquit.*

*For thee the scorpion IS NOW CONTRACTING his claws,*  
*and HATH ALREADY LEFT thee more than a just por-*  
*tion of Heaven.* The Poet, from a high strain of poetic  
adulation, supposes the scorpion so desirous of admitting  
*Augustus* among the heavenly signs, that though he *bas*  
*already made* him more than room enough, yet he *still*

· VII. As to the IMPERFECTUM, it is sometimes employed to denote what is *usual* and *customary*. Thus *surgebat* and *scribebat* signify not only, *he WAS rising, he WAS writing*, but upon occasion they signify, *he USED to rise, he USED to write*. The reason of this is, that whatever is *customary*, must be something which has been *frequently repeated*. But what has been *frequently repeated*, must needs require an *Extension of Time past*, and thus we fall insensibly into the TENSE here mentioned.

AGAIN,

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*continues* to be making him more. Here then we have two acts, one *perfect*, the other *pending*, and hence the use of the two different Tenses. Some editions read *relinquit*: but *relinquit* has the authority of the celebrated *Medicean* manuscript.

— *Illa noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit alto.*

*The ship, quicker than the wind, or a swift arrow, CONTINUES FLYING to land, and IS HID within the lofty harbour.* We may suppose this Harbour, (like many others) to have been surrounded with high Land. Hence the Vessel, immediately on entering it, was *completely hid* from those spectators, who had gone out to see

AGAIN, we are told by *Pliny* (whose C. VII. authority likewise is confirmed by many } gems and marbles still extant) that the ancient painters and sculptors, when they fixed their names to their works, did it *pendenti titulo, in a suspensive kind of Inscription*, and employed for that purpose the Tense here mentioned. It was Ἀπελλῆς ἐποίει, *Apelles faciebat*, Πολύκλειτος ἐποίει, *Polycletus faciebat*, and never ἐποίησε or *fecit*. By this they imagined that they avoided the show of arrogance, and had in case of censure an apology (as it were) prepared, since it appeared from the work itself, that *it was once indeed in hand*, but no pretension that *it was ever finished* (q).

IT

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see the Ship-race, but yet might *still continue sailing* towards the shore within.

—Inruerant *Danai*, & *teclum omne tenebant*.

*The Greeks HAD ENTERED, and WERE THEN POSSESSING the whole House*; as much as to say, *they had entered, and that was over*, but their Possession continued still.

(q) *Plin. Nat. Hist. L. I.* The first Printers (who were most of them Scholars and Critics) in imitation of

the

C. VII. IT is remarkable that the very manner,  in which the *Latins* derive these tenses from one another, shews a plain reference to the system here advanced. From *the passing Present* come the passing Past, and Future. *Scribo, Scribebam, Scribam.* From *the perfect Present* come the perfect Past, and Future. *Scripti, Scripseram, Scripsero.* And so in all instances, even where the verbs are irregular, as from *Fero* come *Ferebam* and *Feram*; from *Tuli* come *Tuleram* and *Tulero*.

WE shall conclude by observing, that the ORDER of the Tenses, as they stand ranged by the old Grammarians, is not a fortuitous Order, but is consonant to our perceptions, in the recognition of Time, according to what we have explained already

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the ancient Artists used the same Tense. *Excudebat H. Stephanus.* *Excudebat Guil. Morelius.* *Abolvebat Joan. Benenatus,* which has been followed by Dr. Taylor in his late valuable edition of *Demosthenes*.

ready (*r*). Hence it is, that the *Present* C. VII. *Tense* stands first; then *the Past Tenses*; and lastly *the Future*.

AND now, having seen what authorities there are for Aorists, or those Tenses, which denote Time *indefinitely*; and what for those Tenses, opposed to Aorists, which mark it *definitely*, (such as the Inceptive, the Middle, and the Completive) we here finish the subject of TIME and TENSES, and proceed to consider THE VERB IN OTHER ATTRIBUTES, which it will be necessary to deduce from other principles.

## C H A P.

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(*r*) See before p. 109, 110, 111, 112, 113. Scaliger's observation upon this occasion is elegant.—*Ordo autem (Temporum scil.) aliter est, quam natura eorum. Quod enim præterit, prius est, quam quod est, itaque primo loco debere poni videbatur. Verùm, quod primo quoque tempore offertur nobis, id creat primas species in animo: quomobrem Præsens Tempus primum locum occupavit; est enim commune omnibus animalibus. Præteritum autem iis tantum, quæ memoriâ prædita sunt. Futurum verò etiam paucioribus, quippe quibus datum est prudentiæ officium. De Caus. Ling. Lat. c. 113. See also Senecæ Epist. 124. Mutum animal sensu comprehendit præsentia; præteritorum, &c.*



# HERMES.

## CHAP. VIII.

### *Concerning Modes.*

**C. VIII.** **W**E have observed already (*a*) that the Soul's leading powers are those of *Perception* and those of *Volition*, which words we have taken in their most comprehensive acceptation. We have observed also, that *all Speech or Discourse* is a *publishing* or exhibiting some part of our soul, either a certain *Perception*, or a certain *Volition*. Hence then, according as we exhibit it either in *a different part*, or after *a different manner*, hence I say the variety of **MODES** or **MOODS** (*b*).

IF

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(*a*) See Chapter II.

(*b*) Gaza defines a Mode exactly consonant to this doctrine. He says it is — βάλημα, εἴτ' ἐν πάθημα ψυχῆς διὰ φωνῆς σημαίνόμενον — *a Volition or Affection of the Soul, signified, through some Voice, or Sound articulate.* Gram. L. IV. As therefore this is the nature of Modes, and Modes belong to Verbs, hence it is *Apollonius*

IF we simply *declare*, or *indicate* some- C.VIII.  
 thing to be, or not to be, (whether a Per-  
 ception or Volition, it is equally the same) }  
 this constitutes that Mode called the DE-  
 CLARATIVE OF INDICATIVE. }

A Perception.

—Nosco *crines, incanaque menta*  
*Regis Romani*—— Virg. *Æn.* VI.

A Volition.

*In nova* FERT ANIMUS *mutatas dicere*  
*formas*  
*Corpora*—— Ovid. *Metam.* I.

IF we do not strictly assert, as of some-  
 thing absolute and certain, but as of some-  
 thing *possible* only, and in the number of  
 Con-

nus observes—τῶν ῥήμασιν ἐξαιρέτως ἀσφάλειται ἡ ψυ-  
 χικὴ διάθεσις—the Soul's disposition is in an eminent de-  
 gree attached to Verbs. De Synt. L. III. c. 13. Thus  
 too Priscian: *Modi sunt diversæ INCLINATIONES*  
*ANIMI, quas varia consequitur DECLINATIO VERBI,*  
 L. VIII. p. 821.

C.VIII. *Contingents*, this makes that Mode, which  
 Grammarians call the POTENTIAL; and  
 which becomes on such occasions the lead-  
 ing Mode of the sentence.

*Sed tacitus pasci si posset Corvus, HA-*

BERET

*Plus dapis, &c.*

Hor.

YET sometimes it is not the leading  
 Mode, but only *subjoined* to the Indica-  
 tive. In such case, it is mostly used to  
 denote the *End*, or *final Cause*; which  
 End, as in human Life it is always a Con-  
 tingent, and may never perhaps happen  
 in despite of all our foresight, is there-  
 fore express'd most naturally by the Mode  
 here mentioned. For example,

*Ut JUGULENT homines, surgunt de nocte*  
*latrones.* HOR.

*Thieves rise by night, that they may cut*  
*mens throats.*

HERE

HERE that they *rise*, is *positively asserted* C.VIII. in the *Declarative* or *Indicative* Mode; but as to their *cutting mens throats*, this is only delivered *potentially*, because, how truly forever it may be the *End* of their rising, it is still but a *Contingent*, that may never perhaps happen. This Mode as often as it is in this manner subjoined, is called by Grammarians not the Potential, but the SUBJUNCTIVE.

BUT it so happens, in the constitution of human affairs, that it is not always sufficient merely to *declare* ourselves to others. We find it often expedient, from a consciousness of our inability, to address them after a manner more interesting to ourselves, whether to have *some Perception informed*, or *some Volition gratified*. Hence then new Modes of speaking; if we *interrogate*, it is the INTERROGATIVE MODE; if we *require*, it is the REQUISITIVE. Even the Requisite itself hath its *subordinate Species*: With respect to inferiors, it is an IMPERATIVE MODE; with respect to equals

C.VIII. equals and superiors, it is a PRECATIVE OF  
 OPTATIVE\*.

AND thus have we established a variety of Modes; the INDICATIVE OR DECLARATIVE, to assert what we think certain; the POTENTIAL, for the Purpose of whatever we think Contingent; THE INTERROGATIVE, when we are doubtful, to procure us Information; and THE REQUISITIVE, to assist us in the gratification of our Volitions. The Requisite too appears under two distinct Species, either as it is IMPERATIVE to inferiors, or PRECATIVE to superiors (c).

As

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\* It was the confounding of this Distinction, that gave rise to a Sophism of *Protagoras*. *Homer* (says he) in beginning his *Iliad* with — *Sing, Muse, the Wrath*, when he thinks to pray, in reality commands. ἵχουσαι οἴομενος, ἐπὶ πάντας. *Aristot.* *Poet.* c. 19. The Solution is evident from the Division here established, the Grammatical Form being in both cases the same.

(c) The Species of *Modes* in great measure depend on the Species of *Sentences*. The *Stoics* increased the number of *Sentences* far beyond the *Peripatetics*. Besides those mentioned in Chapter II. Note (b) they had many

As therefore all these several Modes C.VIII. have their foundation in nature, fo have certain

many more, as may be seen in *Ammonius de Interpret.* p. 4. and *Diogenes Laertius*, L. VII. 66. The Peripatetics (and it seems too with reason) considered all these additional Sentences as included within those, which they themselves acknowledged, and which they made to be five in number, the Vocative, the Imperative, the Interrogative, the Precative, and the Assertive. There is no mention of a *Potential* Sentence, which may be supposed to co-incide with the Assertive, or Indicative. The Vocative (which the Peripatetics called the εἶδος κλητικόν, but the Stoics more properly προσαγορευτικόν) was nothing more than the Form of address in point of names, titles, and epithets, with which we apply ourselves one to another. As therefore it seldom included any Verb within it, it could hardly contribute to form a verbal Mode. *Ammonius* and *Boetius*, the one a *Greek* Peripatetic, the other a *Latin*, have illustrated the Species of Sentences from *Homer* and *Virgil*, after the following manner.

Ἄλλὰ τῷ λόγῳ ὡς ἰδόν, τῷ τε ΚΛΗΤΙΚΟΥ, ὡς τὸ,  
 Ὡ μάλιστα Ἀτρείδη——  
 καὶ τῷ ΠΡΟΣΤΑΚΤΙΚΟΥ, ὡς τὸ,  
 Βάσι' ἴθι, Ἴρι ταχίῃα——

C.VIII. certain marks or signs of them been introduced into languages, that we may be enabled

κ) τῆ ἘΡΩΤΗΜΑΤΙΚΟΥ, ὡς τὸ,

Τίς, πόθεν εἰς ἀνδρῶν; —

κ) τῆ ἘΥΚΤΙΚΟΥ, ὡς τὸ,

Ἄι γὰρ Ζεῦ τε πάτερ —

κ) ἐπὶ τέτοις, τῆ ἈΠΟΦΑΝΤΙΚΟΥ, καθ' ὃν ἀποφαινόμεθα περὶ ὅτου ἐν τῶν πραγμάτων, οἶον

— Θεοὶ δὲ τε πάντα ἴσασιν —

ὃ περὶ παντός, &c. Εἰς τὸ περὶ Ἑσμ. p. 4.

Boethius's Account is as follows. *Perfeciarum vero Orationum partes quinque sunt: DEPRECATIVA, ut, Jupiter omnipotens, precibus si flecleris ullis, Da deinde auxilium, Pater, atque hæc omina firma.*

IMPERATIVA, ut,

*Vade age, Nate, voca Zephyros, & labere pennis.*

INTERROGATIVA, ut,

*Dic mihi, Damæta, cujum pecus? —*

VOCATIVA, ut,

*O! Pater, O! hominum rerumque æterna potestas,*

ENUNTIATIVA, in quâ Veritas vel Falsitas invenitur, ut, *Principio arboribus varia est natura creandis.*

Boeth. in Lib. de Interp. p. 291.

In

enabled by our discourse to signify them, C.VIII.  
 one to another. And hence those various }  
 MODES or MOODS, of which we find in  
 common Grammars so prolix a detail, and  
 which are in fact no more than “ so many  
 “ *literal* Forms, intended to express these  
 “ *natural Distinctions*” (d).

ALL

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In *Milton* the same Sentences may be found, as follows. THE PRECATIVE,

—*Universal Lord! be bounteous still*  
*To give us only Good—*

THE IMPERATIVE,

*Go then, Thou mightiest, in thy Father's might.*

THE INTERROGATIVE,

*Whence, and what art thou, execrable Shape?*

THE VOCATIVE,

—*Adam, earth's ballow'd Mold,*  
*Of God inspir'd—*

THE ASSERTIVE OR ENUNTIATIVE,

*The conquer'd also and enslav'd by war*  
*Shall, with their freedom lost, all virtue lose.*


(d) The *Greek* Language, which is of all the most elegant and complete, expresses these several Modes,



C.VIII. ALL these MODES have this in common, that they exhibit some way or other the

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and all distinctions of Time likewise, by an adequate number of Variations in each particular Verb. These Variations may be found, some at the beginning of the Verb, others at its ending, and consist for the most part either in *multiplying* or *diminishing* the number of Syllables, or else in *lengthening* or *shortening* their respective Quantities, which two methods are called by Grammarians the *Syllabic* and the *Temporal*. The *Latin*, which is but a Species of *Greek* somewhat debased, admits in like manner a large portion of those Variations, which are chiefly to be found at the Ending of its Verbs, and but rarely at their Beginning. Yet in its Deponents and Passives it is so far defective, as to be forced to have recourse to the *Auxiliar, sum*. The modern Languages, which have still fewer of those Variations, have been necessitated all of them to assume two Auxiliars at least, that is to say, those which express in each Language the Verbs, *Have*, and *Am*. As to the *English* Tongue, it is so poor in this respect, as to admit no Variation for Modes, and only one for Time, which we apply to express an Aorist of the Past. Thus from *Write* cometh *Wrote*; from *Give*, *Gave*, from *Speak*, *Spake*, &c. Hence to express Time, and Modes, we are compelled to employ no less than seven Auxiliars, viz. *Do*, *Am*, *Have*, *Shall*, *Will*, *May*, and *Can*; which we use sometimes singly, as when we say, I *am* writing,

the SOUL and its AFFECTIONS. Their C.VIII. Peculiarities and Distinctions are in part,  as follows.

THE REQUISITIVE and INTERROGATIVE MODES are distinguished from the *Indicative* and *Potential*, that whereas these *'ast seldom call for a Return*, to the two former it is *always necessary*.

IF we compare THE REQUISITIVE MODE with THE INTERROGATIVE, we shall find these also distinguished, and that not only in the *Return*, but in other Peculiarities.

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ing, I *have* written; sometimes two together, as, I *have been* writing, I *should have* written; sometimes no less than three, as I *might have been* lost, he *could have been* preserved. But for these, and all other speculations, relative to the *Genius* of the *English* Language, we refer the reader, who wishes for the most authentic information, to that excellent Treatise of the learned Dr. *Lowth*, intitled, *A short Introduction to English Grammar*,

C.VIII. *The Return to the Requisite is sometimes made in Words, sometimes in Deeds.*  
 To the Request of Dido to Eneas—

—*a primâ dic, hospes, origine nobis  
 Infidias Danâum*—

the *proper* Return was in *Words*, that is in an historical Narrative. To the Request of the unfortunate Chief—*date obolum Belisario*—the *proper* Return was in a Deed, that is, in a charitable Relief. But with respect to *the Interrogative, the Return is necessarily made in Words alone, in Words, which are called a Response or Answer, and which are always actually or by implication some definitive assertive Sentence. Take Examples. Whose Verses are these?*—the Return is a Sentence—*These are Verses of Homer. Was Brutus a Worthy Man?*—the Return is a Sentence—*Brutus was a worthy Man.*

AND hence (if we may be permitted to digress) we may perceive the  
 near

near affinity of this *Interrogative* Mode C.VIII with the *Indicative*, in which last its Re-  
 sponse or Return is mostly made. So near indeed is this Affinity, that in these two Modes alone the Verb retains the same Form (*e*), nor are they otherwise distinguished, than either by the Addition or Absence of some small particle, or by some minute change in the collocation of the words, or sometimes only by a change in the Tone, or Accent (*f*).

BUT

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(*e*) "Ἦγε ἔν προκειμένη ὀριστικῇ ἔγκλισις, τὴν ἐγκειμένην κατάφασιν ἀποβάλλουσα, μεθίσταται τῷ καλεῖσθαι ὀριστικῇ. — ἀναπληρωθεῖσα δὲ τῆς κατάφασως, ὑπογράφει εἰς τὸ εἶναι ὀριστικῇ. *The Indicative Mode, of which we speak, by laying aside that Assertion, which by its nature it implies, quits the name of Indicative—when it reassumes the Assertion, it returns again to its proper Character.* Apoll. de Synt. L. III. c. 21. *Theodore Gaza* says the same, *Introd. Gram. L. IV.*

(*f*) It may be observed of the INTERROGATIVE that as often as the *Interrogation* is *simple* and *definite*, the *Response* may be made in almost the *same* Words,


C.VIII. But to return to our comparison between the *Interrogative* Mode and the *Requisitive*.

THE

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by converting them into a sentence affirmative or negative, according as the Truth is either one or the other. For example—*Are these Verses of Homer?*—Response—*These Verses are of Homer.* *Are these Verses of Virgil?*—Response—*These are not Verses of Virgil.* And here the Artists of Language, for the sake of brevity and dispatch, have provided two Particles, to represent all such Responses, YES, for all the affirmative; No, for all the negative.

But when the *Interrogation* is *complex*, as when we say—*Are these Verses of Homer, or of Virgil?*—much more, when it is *indefinite*, as when we say in general—*Whose are these Verses?*—we cannot then respond after the manner above mentioned. The Reason is, that no *Interrogation* can be answered by a simple *Yes*, or a simple *No*, except only those which are themselves so simple, as of two possible answers to admit only one. Now the least complex *Interrogation* will admit of four Answers, two affirmative, two negative, if not perhaps of more. The reason is, a complex *Interrogation* cannot consist of less than two simple ones; each of which may be separately affirmed and separately denied. For  
instance

THE INTERROGATIVE (in the lan- C.VIII.  
guage of Grammarians) has all *Persons*   
of

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instance—*Are these Verses Homer's, or Virgil's?* (1.)  
*They are Homer's*—(2.) *They are not Homer's*—(3.)  
*They are Virgil's*—(4.) *They are not Virgil's*—we may  
add, (5). *They are of neither*. The indefinite Interro-  
gations go still farther; for these may be answered by  
infinite affirmatives, and infinite negatives. For  
instance—*Whose are these Verses?* We may answer af-  
firmatively—*They are Virgil's, They are Horace's, They*  
*are Ovid's, &c.*—or negatively—*They are not Virgil's,*  
*They are not Horace's, They are not Ovid's,* and so on  
either way to infinity. How then should we learn from  
a single *Yes*, or a single *No*, which particular is meant  
among infinite Possibles? These therefore are Interro-  
gations which must be always answered by a *Sentence*.  
Yet even here Custom has consulted for Brevity, by  
returning for Answer only the *single essential characteristic*  
*Word*, and retrenching by an Ellipsis all the rest, which  
rest the Interrogator is left to supply from himself.  
Thus when we are asked—*How many right angles equal*  
*the angles of a triangle?*—we answer in the short mo-  
nosyllable, *Two*; whereas, without the Ellipsis, the  
answer would have been—*Two right angles equal the*  
*angles of a triangle*.

The

C.VIII. what have they to do with the present or  
 the past, the natures of which are im-  
 mutable and necessary?

IT

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be nothing else than *an immediate Future*, as opposed to a more distant one. *Imperativus vero Præsens & Futurum [Tempus] naturali quâdam necessitate videtur posse accipere. Ea etenim imperamus, quæ vel in præsentis statim volumus fieri sine aliquâ dilatione, vel in futuro.* Lib. VIII. p. 806.

It is true the *Greeks* in their Imperatives admit certain Tenses of the Past, such as those of the *Perfectum*, and of the two *Aorists*. But then these Tenses, when so applied, either totally lose their *temporary* Character, or else are used to insinuate such a *Speed of execution*, that the deed should be (as it were) *done*, in the very instant when *commanded*. The same difference seems to subsist between our *English* Imperative, BE GONE, and those others of, GO, or BE GOING. The first (if we please) may be stiled *the Imperative of the Perfectum*, as calling in the very instant for the completion of our Commands; the others may be stiled *Imperatives of the Future*, as allowing a reasonable time to begin first, and finish afterward.


It is thus *Apollonius*, in the Chapter first cited, distinguishes between *σκαπέτω τὰς ἀμπύνας*, *Go to digging the Vines*, and *σκαπάτω τὰς ἀμπύνας*, *Get the Vines dug.*

IT is from this connection of *Futurity* C.VIII. with *Commands*, that the *Future Indicative* is sometimes used for the *Imperative*, and that to say to any one, YOU SHALL DO THIS, has often the same force with the *Imperative*. DO THIS. So in the Decalogue—THOU SHALT NOT KILL—THOU SHALT NOT BEAR FALSE WITNESS


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*dug*. The first is spoken (as he calls it) *εις παρατασιν*, by way of *Extension*, or allowance of *Time* for the work; the second, *εις συντελειωσιν*, with a view to immediate *Completion*. And in another place, explaining the difference between the same Tenses, *Σκέπτε* and *Σκέψον*, he says of the last, *ε̄ μόνον τὸ μὴ γινόμενον προσηύκει*, *ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει*, that it not only commands something, which has not been yet done, but forbids also that, which is now doing in an *Extension*, that is to say, in a slow and lengthened progress. Hence if a man has been a long while writing, and we are willing to hasten him, it would be wrong to say in *Greek*, ΓΡΑΦΕ, WRITE (for that he is now, and has been long doing) but ΓΡΑΨΟΝ, GET YOUR WRITING DONE; MAKE NO DELAYS. See *Apoll* L. III. c. 24. See also *Macrobius de Diff. Verb. Græc.* Ἐ̄ *Lat.* p. 680. *Edit. Varior. Latini non æstimaverunt*, &c.



C.VIII. WITNESS—which denote (we know)  the strictest and most authoritative Commands.

As to the POTENTIAL MODE, it is distinguished from all the rest, by its *subordinate* or *subjunctive* Nature. It is also farther distinguished from the *Requisitive* and *Interrogative*, by implying a kind of feeble and weak *Affertion*, and so becoming in some degree susceptible of Truth and Falshood. Thus, if it be said potentially, *This may be*, or, *This might have been*, we may remark without absurdity, *It is true*, or *It is false*. But if it be said, *Do this*, meaning, *Fly to Heaven*, or, *Can this be done?* meaning, *to square the Circle*, we cannot say in either case, *it is true*, or *it is false*, though the Command and the question are about things impossible. Yet still the *Potential* does not aspire to the Indicative, because it implies but a *dubious* and *conjectural* Affertion,

Assertion, whereas that of the Indicative C.VIII. is absolute, and without reserve. 

THIS therefore (the INDICATIVE I mean) is the Mode, which, as in all Grammars it is the first in order, so it is truly first both in dignity and use. It is this, which publishes our sublimest perceptions; which exhibits the Soul in her purest Energies, superior to the Imperfection of desires and wants; which includes the whole of *Time*, and its minutest distinctions; which in its various *Past* Tenses, is employed by History, to preserve to us the Remembrance of former Events; in its *Futures* is used by Prophecy, or (in default of this) by wise Foresight to instruct and forewarn us, as to that which is coming; but above all in its *Present* Tense serves Philosophy and its Sciences, by just Demonstrations to establish *necessary Truth*; THAT TRUTH, which from its nature *only exists*

C.VIII. *ists in the Present*; which knows no distinctions either of Past or of Future, but is every where and always invariably one (*b*).


THROUGH

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(*b*) See the quotation, Note (*c*), Chapter the Sixth. *Cum enim dicimus, DEUS EST, non eum dicimus nunc esse, sed, &c.*

*Boetius*, author of the sentiment there quoted, was by birth a *Roman* of the first quality; by religion, a *Christian*; and by Philosophy, a *Platonic* and *Peripatitic*; which two Sects, as they sprang from the same Source, were in the latter ages of antiquity commonly adopted by the same Persons, such as *Themistius*, *Porphyrus*, *Iamblichus*, *Ammonius*, and others. There were no Sects of Philosophy, that lay greater Stress on the distinction between things existing *in Time* and *not in Time*, than the two above mentioned. The Doctrine of the Peripatetics on this Subject (since it is these that *Boetius* here follows) may be partly understood from the following Sketch.

“ THE THINGS, THAT EXIST IN TIME, are  
 “ those whose Existence Time can measure. But if their  
 “ Existence may be measured by Time, then there  
 “ may be assumed a Time greater than the Existence  
 “ of any one of them, as there may be assumed a  
 “ number greater than the greatest multitude, that is  
 capable


THROUGH all the above Modes, with C.VIII. their respective Tenses, the Verb being  con-

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“ capable of being numbered. And hence it is that  
 “ *things temporary* have their Existence, as it were *li-*  
 “ *mitted* by Time; that they are confined within it, as  
 “ within some bound; and that in some degree or other  
 “ they *all submit to its power*, according to those com-  
 “ mon Phrases, that *Time is a destroyer*; that *things*  
 “ *decay through Time*; that *men forget in Time*, and *lose*  
 “ *their abilities*, and seldom that they improve, or grow  
 “ young, or beautiful. The truth indeed is, *Time al-*  
 “ *ways attends Motion*. Now the natural effect of Mo-  
 “ tion is to *put something, which now is, out of that*  
 “ *state, in which it now is*, and so far therefore to de-  
 “ stroy that state.

“ The reverse of all this holds with THINGS THAT  
 “ EXIST ETERNALLY. These exist *not in Time*, be-  
 “ cause Time is so far from being able to measure their  
 “ Existence, that *no Time can be assumed, which their*  
 “ *Existence doth not surpass*. To which we may add,  
 “ that they *feel none of its effects*, being no way ob-  
 “ noxious either to damage or dissolution.

“ To instance in examples of either kind of Being,  
 “ There are such things at this instant, as *Stonehenge*  
 “ and the *Pyramids*. It is likewise true at this instant,  
 “ that the *Diameter of the square is commensurable*  
 “ *with its side*. What then shall we say? Was there

C.VIII. considered as denoting an ATTRIBUTE,  has always reference to some Person, or SUBSTANCE. Thus if we say, *Went*, or, *Go*, or *Whither goeth*, or, *Might have gone*, we must add a Person or Substance, to make the Sentence complete. Cicero *went*; Cæsar *might have gone*; *whither goeth the Wind*? *Go! Thou Traitor!* But there is a Mode or Form, under which Verbs sometimes appear, where they have no reference at all to Persons or Substances. For example—*To eat is pleasant*;  
*but*

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“ ever a Time, when it was *not incommensurable*, as  
 “ it is certain there was a Time, when there was no  
 “ Stonehenge, or Pyramids? or is it *daily growing less*  
 “ *incommensurable*, as we are assured of Decays in both  
 “ those massy Structures?” From these unchangeable  
 Truths, we may pass to their Place, or Region; to the  
 unceasing Intellection of the universal Mind, ever per-  
 fect, ever full, knowing no remissions, languours, &c.  
 See *Nat. Aufc.* L. IV. c. 19. *Metaph.* L. XIV. c. 6, 7,  
 8, 9, 10. Edit. Du Val. and Vol. I. p. 262. Note VII.  
 The following Passage may deserve Attention.

Τοῦ γὰρ Νοῦ ὁ μὲν νοῦν ἀίφικει, καὶ μὴ νοῦν· ὁ δὲ καὶ ἀίφικει, καὶ  
 νοῦν. ἀλλὰ καὶ οὗτος οὕτως τέλειός, ἂν μὴ προεβῆς αὐτῶ τὸ καὶ νοῦν  
 αἰὲν, καὶ πάντα νοῦν, καὶ μὴ ἄλλοτε ἄλλα. ὥστε εἴη ἂν ἰντελέστατος  
 ὁ νοῦν αἰὲν καὶ πάντα, καὶ ἅμα. Max. Tyr. Diff. XVII.  
 p. 201. Ed. Lond.

*But to fast is wholesome.* Here the Verbs, C.VIII. *To eat*, and, *To fast*, stand alone by themselves, nor is it requisite or even practicable to prefix a Person or Substance. Hence the *Latin* and modern *Grammarians* have called Verbs under this Mode, from this their indefinite nature, **INFINITIVES**. *Sanctius* has given them the name of *Impersonals*; and the *Greeks* that of Ἀπαρέμφορα, from the same reason of their *not discovering* either *Person* or *Number*.

THESE **INFINITIVES** go farther. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*, and as such themselves become distinguished with their several *Attributes*. Thus in the instance above, *Pleasant* is the *Attribute*, attending the *Infinitive*, *To Eat*; *Wholesome* the *attribute* attending the *Infinitive*, *To Fast*. Examples in *Greek* and *Latin* of like kind are innumerable.

*Dulce & decorum est pro patria MORI.*  
**SCIRE** tuum nihil est—

C.VIII. Ὅου κατανεῖν γὰρ δεινὸν, ἀλλ' αἰσχυρῶς  
 Δανεῖν (i).

THE *Stoics* in their grammatical inquiries had this Infinitive in such esteem, that they

(i) It is from the INFINITIVE thus participating the nature of a Noun or Substantive, that the best Grammarians have called it sometimes Ὅνομα ῥηματικόν, A VERBAL NOUN; sometimes Ὅνομα ῥήματος, THE VERB'S NOUN. The Reason of this Appellation is in *Greek* more evident, from its taking the prepositive Article before it in all cases; τὸ γράφειν, τῷ γράφειν, τῆ γράφειν. The same construction is not unknown in *English*.

Thus *Spencer*,

*For not to have been dipt in Lethe lake,  
 Could save the Son of Thetis FROM TO DIE—*

ἀπὸ τῷ Δανῆϊ. In like manner we say, *He did it, to be rich*, where we must supply by an Ellipsis the Preposition, FOR. *He did it, for to be rich*, the same as if we had said, *He did it for gain—*ἵνα τῷ πλουτῆϊ, ἵνα τῷ κέρδει—*in French, pour s'enricher*. Even when we speak such Sentences, as the following, *I choose TO PHILOSOPHIZE, rather than TO BE RICH*, τὸ φιλοσοφῆν βέλομαι, ἢπερ τὸ πλουτῆϊ, the Infinitives are in nature as much Accusatives, as if we were to say, *I choose PHILOSOPHY rather than RICHES*,

they held this alone to be the genuine C.VIII. PHMA or VERB, a name, which they denied to all the other Modes. Their reasoning was, they considered the true verbal character to be contained *simple* and *unmixed* in the *Infinitive only*. Thus the Infinitives, Περιπαλεῖν, *Ambulare, To walk*, mean *simply* that energy, and *nothing more*. The other Modes, besides expressing this energy, *superadd certain Affections*, which respect persons and circumstances. Thus *Ambulo* and *Ambula* mean not simply *To walk*, but mean, *I walk*, and, *Walk Thou*.

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And

τὴν φιλοσοφίαν βέλομαι, ἥπερ τὸν πλεῖστον. Thus too *Priscian*, speaking of *Infinitives*—CURRERE enim est CURSUS; & SCRIBERE, SCRIPTURA; & LEGERE, LECTIO. Itaque frequenter & Nominibus adjunguntur, & aliis casualibus, more Nominum; ut *Persius*,

*Sed pulcrum est digito monstrari, & dici, hic est.*

And soon after—Cum enim dico, BONUM EST LEGERE, nihil aliud significo, nisi, BONA EST LECTIO. L. XVIII. p. 1130. See also *Apoll.* L. I. c. 8. *Gaza Gram.* L. IV. τὸ δὲ ἀπαρέμφατον, ἑνομά ἐστὶ ῥήματος  
κ. τ. λ.



C.VIII. And hence they are all of them resolvable  
 into *the Infinitive, as their Prototype*, together with *some sentence or word, expressive of their proper Character*. *Ambulo, I walk*; that is, *Indico me ambulare, I declare myself to walk*. *Ambula, Walk Thou*; that is, *Impero te ambulare, I command thee to walk*; and so with the Modes of every other species. Take away therefore the *Affertion*, the *Command*, or whatever else gives a *Character* to any one of these Modes, and there remains nothing more than **THE MERE INFINITIVE**, which (as *Priscian* says) *significat ipsam rem, quam continet Verbum (k)*.  
 THE

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(k) See *Apollon. L. III. 13.* Καθόλου πάν παραηγμένον από τινος κ. τ. λ. See also *Gaza*, in the note before, *Igitur a Constructione quoque Vim rei Verborum (id est, Nominis, quod significat ipsam rem) habere INFINITIVUM possumus dignoscere; res autem in Personas distribu: a facit alios verbi motus.—Itaque omnes modi in hunc, id est, Infinitivum, transumuntur sive resolvuntur. Prisc. L. XVIII. p. 1131.* From these Principles *Apollonius* calls the Infinitive ῥῆμα γενικώτατον, and *Priscian*, *Verbum generale*.

THE application of this Infinitive is C.VIII. somewhat singular. It *naturally coalesces* with all those Verbs, that denote any *Tendance, Desire, or Volition of the Soul*, but not readily with others. Thus it is sense as well as syntax, to say βέλομαι ζῆν, *Cupio vivere, I desire to live*; but not to say ἔσθιω ζῆν, *Edo vivere*, or even in *English, I eat to live*, unless by an Ellipsis, instead of *I eat for to live*; as we say ἕνεκα τῆς ζῆν, or *pour vivre*. The reason is, that though *different Actions* may unite in the *same Subject*, and therefore be coupled together (as when we say, *He walked and discoursed*) yet the *Actions* notwithstanding remain separate and distinct. But it is not so with respect to *Volitions, and Actions*. Here the coalescence is often so intimate, that *the Volition* is unintelligible, till *the Action* be express'd. *Cupio, Volo, Desidero—I desire, I am willing, I want—What?—The sentences, we see, are defective and imperfect.*

C.VIII. We must help them then by *Infinitives*, which exprefs the proper Actions to which they tend. *Cupio legere, Volo discere, Desidero videre, I desire to read, I am willing to live, I want to see.* Thus is the whole rendered complete, as well in fentiment, as in fyntax (1).

AND fo much for MODES, and their feveral SPECIES. We are to attempt to denominate them according to their moft eminent characters, it may be done in the following manner. As every neceffary truth, and every demonftrative fyllogifm (which laft is no more than a combination of fuch truths) muft always be expreffed under pofitive affertions, and as pofitive

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(1) *Prifcian* calls thefe Verbs, which naturally precede Infinitives, *Verba Voluntativa*; they are called in Greek Προαιετινά. See L. XVIII. 1:29. but more particularly fee *Apollonius*, L. III. c. 13. where this whole doctrine is explained with great Accuracy. See alfo *Macrobius de Diff. Verb. Gr. & Lat.* p. 685. Ed. Var.

—*Nec on:ne ἀπαρέμφοτον cuicunque Verbo, &c.*

sitive assertions only belong to the *Indicative*, we may denominate it for that reason the **MODE OF SCIENCE** (*m*). Again, as the *Potential* is only conversant about *Contingents*, of which we cannot say with certainty that they will happen or not, we may call this Mode, **THE MODE OF CONJECTURE**. Again, as those that are ignorant and would be informed, must ask of those that already know, this being the natural way of becoming *Proficients*; hence we may call the *Interrogative*, **THE MODE OF PROFICIENCY**.

—*Inter cuncta leges, & PERCONTABERE doctos,*

*Quâ ratione queas traducere leniter œvum,  
 Quid purè tranquillet, &c. Hor.*

Farther still, as the highest and most excellent use of the *Requisitive* Mode is legislative

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(*m*) *Ob nobilitatem prævit INDICATIVUS, solus Modus aptus Scientiis, solus Pater Veritatis. Scal. de Caus. L. Lat. c. 116.*

C.VIII. gislative command, we may stile it for this reason THE MODE OF LEGISLATURE. *Ad Divos adeunto castè*, says *Cicero* in the character of a *Roman* law-giver; *Be it therefore enacted*, say the laws of *England*; and in the same *Mode* speak the *laws* of every other nation. It is also in this *Mode* that the geometrician, with the authority of a legislator, orders lines to be biseected, and circles described, as preparatives to that science, which he is about to establish.

THERE are other *supposed* affections of Verbs, such as *Number* and *Person*. But these surely cannot be called a part of their essence, nor indeed are they the essence of any other Attribute, being in fact the properties, not of Attributes, but of Substances. The most that can be said, is, that Verbs in the more elegant languages are provided with certain terminations, which respect the *Number* and *Person* of every *Substantive*, that we may  
know

Know with more precision, in a complex **C.VII**  
 sentence, each particular substance, with  
 its attendant verbal Attributes. The same  
 may be said of *Sex*, with respect to Ad-  
 jectives. They have terminations which  
 vary, as they respect Beings male or fe-  
 male, tho' *Substances* past dispute are alone  
 susceptible of sex (*n*). We therefore pass  
 over these matters, and all of like kind,  
 as

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(*n*) It is somewhat extraordinary, that so acute and  
 rational a Grammarian as *Sanctius*, should justly deny  
*Genders*, or the distinction of Sex to *Adjectives*, and yet  
 make *Persons* appertain, not to *Substantives*, but to *Verbs*.  
 His commentator *Perizonius* is much more consistent,  
 who says—*At vero si rem rectè consideres, ipsis Nominibus*  
*et Pronominibus vel maximè, imò unicè inest ipsa Perso-*  
*na; et Verba se habent in Personarum ratione ad Nomina*  
*planè sicuti Adjectiva in ratione Generum ad Substantiva,*  
*quibus solis autor* (*Sanctius* scil. l. I. c. 7.) *et rectè Ge-*  
*nus adscribit, exclusis Adjectivis.* *Sanct. Minerv. L. I.*  
*c. 12.* There is indeed an exact Analogy between the  
 Accidents of *Sex* and *Person*. There are but two *Sexes*,  
 that is to say, the Male and the Female; and but two  
*Persons* (or Characters essential to discourse) that is to  
 say, the Speaker, and the Party addressed. The third  
*Sex* and third *Person* are improperly so called, being in  
 fact but Negations of the other two.

C.VIII. as being rather among the elegancies, than  
 { the essentials (*o*) of language, which essentials are the subject of our present inquiry. The principal of these now remaining is THE DIFFERENCE OF VERBS, AS TO THEIR SEVERAL SPECIES, which we endeavour to explain in the following manner.

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(*o*) Whoever would see more upon a subject of importance, referred to in many parts of this treatise, and particularly in note (*b*) of this chapter, may consult *Letters concerning Mind*, an Octavo Volume published 1750, the Author Mr. *John Petvin, Vicar of Ilfrington in Devon*, a person who, though from his retired situation little known, was deeply skilled in the Philosophy both of the Antients and Moderns, and, more than this, was valued by all that knew him for his virtue and worth.

C H A P.

## C H A P. IX.

*Concerning the Species of Verbs, and their  
other remaining Properties.*


**A**LL Verbs, that are strictly so called, Ch. IX.  
denote (a) Energies. Now as all ~  
*Energies* are *Attributes*, they have reference  
of course to certain *energizing Substances*.  
Thus it is impossible there should be such  
*Energies*, as *To love, to fly, to wound, &c.*  
if there were not such beings as *Men,*  
*Birds, Swords, &c.* Farther, every *Ener-*  
*gy* doth not only require an *Energizer*,  
but is necessarily conversant about some  
*Subject*. For example, if we say, *Brutus*  
*loves*—we must needs supply—*loves Cato,*  
*Cassius,*

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(a) We use this word *ENERGY*, rather than *Motion*, from its more comprehensive meaning; it being a sort of *Genus*, which includes within it both *Motion* and its *Privation*. See before, p. 94, 95.



Ch. IX. *Cassius, Portia*, or some one. *The Sword wounds*—i. e. wounds *Hector, Sarpedon, Priam*, or some one. And thus is it, that every Energy is necessarily situate between two Substantives, an Energizer which is *active*, and a Subject which is *passive*. Hence then, if the Energizer lead the sentence, the Energy follows its character, and becomes what we call a VERB ACTIVE.—Thus we say *Brutus amat, Brutus loves*. On the contrary, if the passive Subject be principal, it follows the character of this too, and then becomes what we call A VERB PASSIVE.—Thus we say, *Portia amatur, Portia is loved*. It is in like manner that the *same Road* between the summit and foot of the same mountain, with respect to the summit is *Ascent*, with respect to the foot is *Descent*. Since then every Energy respects an Energizer or a passive Subject; hence the Reason why every Verb, whether active or passive, has in language a necessary reference

ference to some *Noun* for its *Nominative* Ch. IX.  
*Case (b).* 

BUT to proceed still farther from what has been already observed. *Brutus loved Portia.*—Here *Brutus* is the Energizer; *loved*, the *Energy*, and *Portia*, the *Subject*. But it might have been, *Brutus loved Cato*, or *Cassius*, or the *Roman Republic*; for the *Energy* is referable to *Subjects* infinite. Now among these infinite *Subjects*, when that happens to occur, which is the *Energizer* also, as when we say *Brutus loved himself*, *flew himself*, &c. in such *Case* *the Energy* hath to the *same* being a *double Relation*, both active and passive. And this it is which gave rise  
among

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(b) The doctrine of Impersonal Verbs has been justly rejected by the best Grammarians, both antient and modern. See *Sanct. Min.* L. I. c. 12. L. III. c. 1. L. IV. c. 3. *Priscian.* L. XVIII. p. 1134. *Apoll.* L. III. sub fin. In which places the reader will see a proper *Nominative* supplied to all Verbs of this supposed Character.

Ch. IX. among the *Greeks* to that species of Verbs,   
 { called VERBS MIDDLE (*c*), and such was their true and original use, however in many instances they may have since happened to deviate. In other languages the Verb still retains its active Form, and the passive Subject (*se* or *himself*) is expressed like other accusatives.

AGAIN, in some Verbs it happens that the Energy *always keeps within* the Energizer, and *never passes out* to any foreign extraneous Subject. Thus when we say, *Cæsar walketh, Cæsar sitteth*, it is impossible

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(*c*) Τὰ γὰρ καλύμενα μεσότητος σχήματα συνέπιπ-  
 σιν ἀνδιέξατο ἐνεργητικῆς καὶ παθητικῆς διαδίσεως. *The Verbs, called Verbs middle, admit a Coincidence of the active and Passive Character.* Apollon. L. III. c. 7. He that would see this whole Doctrine concerning the power of THE MIDDLE VERB explained and confirmed with great Ingenuity and Learning, may consult a small Treatise of that able Critic *Kuster*, entitled, *De vero Ufu Verborum Mediorum*. A neat edition of this scarce piece has been lately published.

ble the Energy should pass out (as in the Ch. II case of those Verbs called by the Gram-  
 marians VERBS TRANSITIVE) because  
 both the *Energizer* and the *Passive Sub-  
 ject* are united in the same Person. For  
 what is the cause of this walking or sit-  
 ting?—It is the *Will* and *Vital Powers*  
 belonging to *Cæsar*. And what is the  
 - Subject, made so to move or to sit?—  
 It is the *Body* and *Limbs* belonging also  
 to the same *Cæsar*. It is this then forms  
 that species of Verbs, which gramma-  
 rians have thought fit to call VERBS NEU-  
 TER, as if indeed they were void both of  
*Action* and *Passion*, when perhaps (like Verbs  
 middle) they may be rather said to imply  
 both. Not however to dispute about names,  
 as these Neuters in their *Energizer* always  
 discover their *passive Subject* (c), which  
 other

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(c) This Character of Neuters the *Greeks* very hap-  
 pily express by the Terms, 'Αυτοπάθεια and 'Ιδιοπάθεια,  
 which *Priscian* renders, *quæ ex se in seipsâ fit intrinsecus*  
*Passio*. L. VIII. 790. *Consentii Ars apud Putsch.* p. 2051.

Ch. IX. other Verbs cannot, their passive Subjects being infinite; hence the reason why it is as superfluous in these Neuters to have the Subject expressed, as in other Verbs it is necessary, and cannot be omitted. And thus it is that we are taught in common grammars

It may be here observed, that even those Verbs, called *Actives*, can upon occasion lay aside their transitive character; that is to say, can drop their subsequent Accusative, and *assume the Form of Neuters*, so as to stand by themselves. This happens, when the Discourse respects the mere *Energy* or *Affection* only, and has no regard to the Subject, be it this thing or that. Thus we say, *ὁκ οἶδεν ἀναγινώσκειν ἔτος*, *This Man knows not how to read*. Speaking only of the Energy, in which we suppose him deficient. Had the Discourse been upon the Subjects of reading, we must have added them. *ὁκ οἶδεν ἀναγινώσκειν τὰ Ὁμήρου*, *He knows not how to read Homer or Virgil, or Cicero, &c.*

Thus *Horace*,

*Qui CUPIT aut METUIT, juvat illum sic domus  
aut res,*

*Ut lippum pictæ tabulæ——*

*He that DESIRES or FEARS (not this thing in particular nor that, but in general he within whose breast these*

mas that *Verbs Active* require an *Accu-* Ch. IX.  
*sative*, while *Neuters* require none. }

OF the above species of Verbs, the *Middle* cannot be called necessary, because most languages have done without it. THE SPECIES OF VERBS therefore remaining are the ACTIVE, the PASSIVE and the NEUTER, and those seem essential to all languages whatever (*d*).

N 2

THERE

these affections prevail) *has the same joy in a House or Estate, as the Man with bad Eyes has in fine Pictures.* So *Cæsar* in his celebrated *Laconic Epistle* of, VENI, VIDI, VICI, where two Actives we see follow one Neuter in the same detached Form, as that Neuter itself. The Glory it seems was *in the rapid Sequel of the Events.* Conquest came as quick, as he could come himself, and look about him. *Whom* he saw, and *whom* he conquered, was not the thing, of which he boasted. See *Apoll. L. III. c. 31. p. 279.*

(*d*) The STOICS, in their logical view of Verbs, as making part in Propositions, considered them under the four following Sorts.

When

Ch. IX. **T**HERE remains a remark or two farther, and then we quit the Subject of Verbs. It is true in general that the greater part of them denote Attributes of *Energy*

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When a *Verb*, co-inciding with the *Nominative of some Noun*, made without farther help a perfect assertive Sentence, as Σωκράτης περιπατεῖ, *Socrates walketh*; then as the *Verb* in such case implied the Power of a perfect Predicate, they called it for that reason Κατηγορημα, a *Predicable*; or else, from its readiness συμβαίνειν, to co-incide with its *Noun* in completing the Sentence, they called it Σύμβαμα, a *Co-incider*.

When a *Verb* was able with a *Noun* to form a perfect assertive Sentence, yet could not associate with such *Noun*, but under some *oblique Case*, as Σωκράτι μετέμειλε, *Socratem pœnitet*: Such a *Verb*, from its near approach to just Co-incidence, and Predication, they called Παρασύμβαμα or Παρακατηγόρημα.

When a *Verb*, though regularly co-inciding with a *Noun* in its *Nominative*, still required, to complete the Sentiment, some other *Noun* under an *oblique Case*, as Πλάτων φιλεῖ Δίωνα, *Plato loveth Dio*, (where without *Dio* or some other, the *Verb loveth* would rest indefinite:)





Ch. IX. than ἴσος ἐστὶ, *is equal*. So *Albeo* in *Latin*  
 is no more than *albus sum*.

—*Campique ingentes ossibus albeant.* Virg.

THE same may be said of *Tumeo*. *Mons tumet*, i. e. *tumidus est, is tumid*. To express the Energy in these instances, we must have recourse to the Inceptives.

*Fluctus uti primo cœpit cum ALBESCERE*  
*Vento.* Virg.

— — *Freta ponti*  
*Incipiunt agitata TUMESCERE.* Virg.

THERE are Verbs also to be found which are formed out of Nouns. So that as in *Abstract Nouns* (such as *Whiteness* from *White*, *Goodness* from *Good*) as also in the *Infinitive Modes* of Verbs, the *Attributive* is converted into a *Substantive*; here the *Substantive* on the contrary is converted into an *Attributive*. Such are Κυνιζειν from κυων, to act the part of a Dog, or be a Cynic ÷

*nic*; Φιλίππιζεν from Φίλιππος, to *Philip-Ch. IX.*  
*pize*, or *favour Philip*; Syllaturire from  
*Sylla to meditate acting the same part as*  
*Sylla did.* Thus too the wise and virtuous  
 Emperor, by way of counsel to him-  
 self—ὄρα μὴ ἀποκαισαρωθῆς, *beware thou*  
*bee'st not BECÆSAR'D*; as though he  
 said, *Beware, that by being Emperor, thou*  
*dost not dwindle into A MERE CÆSAR (e).*  
 In like manner one of our own witty Poets,

STERNHOLD *himself* be OUT-STERN-  
 HOLDED.

And long before him the facetious *Fuller*,  
 speaking of one *Morgan*, a sanguinary Bi-  
 shop in the Reign of *Queen Mary*, says of  
 him, *that he* OUT-BONNER'D *even* BON-  
 NER *himself*\*.

AND so much for that Species of AT-  
 TRIBUTES, called VERBS IN THE STRICT-  
 EST SENSE.

(e) *Marc. Antonin. L. VI. § 30.*

\* *Church Hist. B. VIII. p. 21.*

## C H A P. X.

*Concerning those other Attributes,  
Participles and Adjectives.*

Ch. X. **T**HE nature of Verbs being understood, that of PARTICIPLES is no way difficult. Every complete Verb is expressive of an *Attribute of Time*; and of an *Affertion*. Now if we take away *the Affertion*, and thus destroy the *Verb*, there will remain the *Attribute* and the *Time*, which make the essence of a PARTICIPLE. Thus take away the Affertion from the Verb, Γράφει, *Writeth*, and there remains the Participle, Γράφων, *Writing*, which (without the *Affertion*) denotes *the same Attribute*, and *the same Time*. After the same manner, by withdrawing *the Affertion*, we discover Γράψας in Ἐγραψε, Γράψων in Γράψει, for we chuse to refer to the *Greek*, as being of all languages the

the most complete, as well in this respect, Ch. X.  
as in others.

AND so much for PARTICIPLES (a).

THE

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(a) The *Latins* are defective in this Article of Participles. Their Active Verbs, ending in *or*, (commonly called Deponents) have Active Participles of all Times (such as *Loquens, Locutus, Locuturus,*) but none of the Passive. Their Actives ending in *O*, have Participles of the Present and Future (such as *Scribens* and *Scripturus*) but none of the Past. On the contrary, their Passives have Participles of the Past (such as *Scriptus*) but none of the Present or Future, unless we admit such as *Scribendus* and *Docendus* for Futures, which Grammarians controvert. The want of these Participles they supply by a Periphrasis—for *γράφας* they say *cum scripssisset*—for *γράφματος*, *dum scribitur*, &c. In *Englisch* we have sometimes recourse to the same Periphrasis; and sometimes we avail ourselves of the same Auxiliars, which form our Modes and Tenses.

The *Englisch* Grammar lays down a good rule with respect to its Participles of the Past, that they all terminate in *D*, *T*, or *N*. This Analogy is perhaps liable to as few Exceptions, as any. Considering therefore how little Analogy of any kind we have in our  
Lan-

Ch. X. THE nature of *Verbs* and *Participles* being understood, that of *ADJECTIVES* becomes easy. A *Verb* implies (as we have said) both an *Attribute*, and *Time*, and an *Affertion*; a *Participle* only implies an *Attribute*, and *Time*; and an *ADJECTIVE* only implies an *Attribute*; that is to say, in other Words, an *ADJECTIVE* has no *Affertion*, and only denotes such an *Attribute*, as has not its essence either in *Motion* or its *Privation*. Thus in general the *Attributes* of quantity, quality, and relation (such as *many* and *few*, *great* and *little*,

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Language, it seems wrong to annihilate the few Traces, that may be found. It would be well therefore, if all writers, who endeavour to be accurate, would be careful to avoid a corruption, at present so prevalent, of saying, *it was wrote*, for, *it was written*; *he was drove*, for, *he was driven*; *I have went*, for, *I have gone*, &c. in all which instances a Verb is absurdly used to supply the proper Participle, without any necessity from the want of such Word.

*little, black, and white, good and bad, dou- Ch. X.  
ble, treble, quadruple, &c.*) are all denoted   
by ADJECTIVES.

IT must indeed be confessed, that some-  
times even those Attributes, which are  
wholly foreign to the idea of *Motion*, as-  
sume an assertion, and appear as Verbs,  
Of such we gave instances before, in *al-  
beo, tumeo, ἰσάζω*, and others. These  
however, compared to the rest of Verbs,  
are but few in number, and may be call-  
ed, if thought proper, *Verbal Adjectives*.  
It is in like manner, that Participles in-  
sensibly pass too into Adjectives. Thus  
*doctus* in *Latin*, and *learned* in *English*  
lose their power, as *Participles*, and mean  
a Person possessed of an habitual Quality.  
Thus *Vir eloquens* means not *a man now  
speaking*, but a man, *who possesses the ha-  
bit of speaking*, whether he speak or no.  
So when we say in *English*, he is a *think-  
ing Man, an understanding Man*, we mean  
not a person, whose mind is *in actual  
Energy*,

Ch. X. *Energy*, but whose *mind is enriched with a*  
 { *larger portion of those powers.* It is indeed  
 no wonder, as all Attributes are homo-  
 geneous, that at times the several species  
 should appear to interfere, and the dif-  
 ference between them be scarcely percep-  
 tible. Even in *natural* species, which  
 are congenial and of kin, the specific  
 difference is not always to be discerned,  
 and in appearance at least they seem to  
 run into each other.

WE have shewn already (*b*) in the In-  
 stances of Φιλιππίζειν, *Syllaturire*, 'Απο-  
 καισαρωθήναι, and others, how *Substan-*  
*tives* may be transformed into *Verbal At-*  
*tributives*. We shall now shew, how  
 they may be converted into *Adjectives*.  
 When we say the party of *Pompey*, the  
 stile of *Cicero*, the philosophy of *Socrates*,  
 in

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(*b*) Sup. p. 182, 183.

in these cases the party, the stile, and the philosophy spoken of, receive a stamp and character from the persons, whom they respect. Those persons therefore perform the part of Attributes, that is stamp and characterize their respective Subjects. Hence then *they actually pass into Attributes*, and assume, as such, the form of *Adjectives*. And thus it is we say, the *Pompeian* party, the *Ciceronian* stile, and the *Socratic* philosophy. It is in like manner for a *Trumpet of Brass*, we say a *brazen* Trumpet; for a *Crown of Gold*, a *golden* Crown, &c. Even *Pronominal* Substantives admit the like mutation. Thus instead of saying, the *Book of Me*, *of Thee*, and *of Him*, we say *My* Book, *Thy* Book, and *His* Book; instead of saying the *Country of Us*, *of You*, and *of Them*, we say, *Our* Country, *Your* Country, and *Their* Country, which Words may be called so many *Pronominal Adjectives*.



Ch. X. IT has been observed already, and must needs be obvious to all, that Adjectives, as marking Attributes, can have no sex (*c*). And yet their having terminations conformable to the sex, number, and case of their Substantive, seems to have led grammarians into that strange absurdity of ranging them with Nouns, and separating them from Verbs, tho' with respect to these they are perfectly homogeneous; with respect to the others, quite contrary. They are homogeneous with respect to Verbs, as both sorts denote *Attributes*; they are heterogeneous with respect to Nouns, as *never properly denoting Substances*. But of this we have spoken before (*d*).

THE

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(*c*) Sup. p. 171.

(*d*) Sup. C. VI. Note (*a*). See also C. III. p. 28, &c.

THE Attributes hitherto treated, that Ch. X. is to say, VERBS, PARTICIPLES, and ADJECTIVES, may be called ATTRIBUTIVES OF THE FIRST ORDER. The reason of this name will be better understood, when we have more fully discussed ATTRIBUTIVES OF THE SECOND ORDER, to which we now proceed in the following chapter.

CHAP.

## C H A P. XI.

*Concerning Attributives of the Second Order.*

Ch. XI. **A**S the Attributives hitherto mentioned denote *the Attributes of Substances*, so there is an inferior class of them, which denote *the Attributes only of Attributes*.

To explain by examples in either kind —when we say, *Cicero and Pliny were both of them eloquent; Statius and Virgil both of them wrote*; in these instances the Attributives, *eloquent*, and *wrote*, are immediately referable to the substantives, *Cicero, Virgil, &c.* As therefore denoting THE ATTRIBUTES OF SUBSTANCES, we call them ATTRIBUTIVES OF THE FIRST ORDER. But when we say *Pliny was moderately eloquent, but Cicero exceedingly eloquent; Statius wrote indifferently, but Virgil wrote admirably*;  
in

in these instances, the *Attributives*, *Mo-* Ch. XI.  
*derately*, *Exceedingly*, *Indifferently*, *Ad-*  
*mirably*, are not referable to *Substantives*,  
 but to *other Attributives*, that is, to the  
 words, *Eloquent*, and *Wrote*. As there-  
 fore denoting *Attributes of Attributes*, we  
 call them **ATTRIBUTIVES OF THE SE-**  
**COND ORDER.**

**GRAMMARIANS** have given them the  
 Name of *Ἐπιρρήματα*, **ADVERBIA**, **AD-**  
**VERBS.** And indeed if we take the word  
*Ῥῆμα*, or, *Verb*, in its most *comprehensive*  
*Signification*, as including not only *Verbs*  
*properly so called*, but also *Participles* and  
*Adjectives* [an usage, which may be justi-  
 fied by the best authorities (a)] we shall  
 find

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(a) Thus *Aristotle* in his *Treatise de Interpretatione*,  
 instances *ἄνθρωπος* as a *Noun*, and *λέω* as a *Verb*.  
 So *Ammonius*—κατὰ τὸ τοῦ σημαζομένου, τὸ μὲν  
 ΚΑΛΟΣ καὶ ΔΙΚΑΙΟΣ καὶ ὅσα τοιαῦτα—ῬΗΜΑΤΑ  
 λέγεσθαι καὶ ἐκ ὀνομᾶτων. According to this *Signi-*  
*fication* (that is of denoting the *Attributes of Substance*  
 and

Ch. XI. find the name, *Ἐπίρρημα*, or **ADVERB**, to be a very just appellation, as denoting **A PART OF SPEECH, THE NATURAL APPENDAGE OF VERBS**. So great is this dependence in Grammatical Syntax, that an *Adverb* can no more subsist without its *Verb*, than a *Verb* can subsist without its *Substantive*. It is the same here, as in certain natural Subjects. Every Colour for its existence as much requires a Superficies, as the Superficies for its existence requires a solid Body: (b).

AMONG

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and the Predicate in Propositions) the words, **FAIR, JUST**, and the like, are called **VERBS**, and not **NOUNS**. *Am. in libr. de Interp.* p. 37. b. *Arist. de Interp.* L. I. c. 1. See also of this Treatise, c. 6. Note (a) p. 87.

In the same manner the *Stoics* talked of the Participle. *Nam PARTICIPIUM connumerantes Verbis, PARTICIPIALE VERBUM vocabant vel CASUALE. Priscian.* l. I. p. 574.

(b) This notion of ranging the *Adverb* under the same Genus with the *Verb* (by calling them both *Attributives*) and of explaining it to be the *Verb's Epithet or Adjective*  
(by

AMONG the Attributes of Substance are Ch. XI. reckoned Quantities, and Qualities. Thus we say, *a white Garment, a high Mountain.* Now some of these Quantities and Qualities are capable of Intension, and Remission. Thus we say, *a Garment EXCEEDINGLY white; a Mountain TOLERABLY high,*

O 2

*high,*


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(by calling it the *Attributive of an Attributive*) is conformable to the best authorities. *Theodore Gaza* defines an ADVERB, as follows—μέρος λόγου ἀπύκτου, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπιθέτου ῥήματος. *A Part of Speech devoid of Cases, predicated of a Verb, or subjoined to it, and being as it were the Verb's Adjective.* L. IV. (where by the way we may observe, how properly the Adverb is made an *Aptote*, since its principal sometimes *has cases*, as in *Valdè Sapiens*; sometimes *has none*, as in *Valdè amat.*) *Priscian's* definition of an Adverb is as follows—ADVERBIUM est pars orationis indeclinabilis, cujus significatio Verbis adjicitur. Hoc enim perficit Adverbium Verbis additum, quod adjectiva nomina appellativis nominibus adjuncta; ut prudens homo; prudenter egit; felix Vir; feliciter vivit. L. XV. p. 1003. And before, speaking of the *Stoics*, he says—Etiam ADVERBIA Nominibus vel VERBIS CONNUMERABANT, & quasi ADJECTIVA VERBORUM nominabant. L. I. p. 574. See also *Apoll. de Synt.* L. II. c. 3. *sub fin.*

Ch. XI. *high*, or MODERATELY *high*. It is plain  
 therefore that Intension and Remission are  
 among the Attributes of such Attributes.  
 Hence then one copious Source of secondary  
 Attributives, or Adverbs, to denote  
 these two, that is, *Intension*, and *Remission*.  
 The *Greeks* have their *ἰσχυρῶς, μάλιστα,*  
*πάνυ, ἤκιστα*; the *Latins* their *valdè, vehe-*  
*menter, maximè, satis, mediocriter*; the  
*English* their *greatly, vastly, extremely,*  
*sufficiently, moderately, tolerably, indiffer-*  
*ently, &c.*

FARTHER than this, where there are  
 different Intentions of the same Attribute,  
 they may be *compared* together. Thus if  
 the Garment A be EXCEEDINGLY *White*,  
 and the Garment B be MODERATELY  
*White*, we may say, *the Garment A is*  
*MORE white than the Garment B.*

IN these instances the Adverb *MORE*  
 not only denotes Intension, but *relative*  
*Intension*. Nay we stop not here. We  
 not

not only denote Intension *merely relative*, Ch. XI. but *relative Intension*, than which there is none greater. Thus we not only say the Mountain *A* is MORE *high* than the Mountain *B*, but that it is the MOST *high* of all Mountains. Even Verbs, properly so called, as they admit *simple* Intensions, so they admit also these *comparative* ones. Thus in the following Example—*Fame* be LOVETH MORE *than Riches*, but *Virtue* of all things be LOVETH MOST—the Words MORE and MOST denote the different *comparative Intensions* of the Verbal Attribute, *Loveth*.

AND hence the rise of COMPARISON, and of its different *Degrees*; which cannot well be more, than the two Species above mentioned, one to denote *Simple Excess*, and one to denote *Superlative*. Were we indeed to introduce *more* degrees than these, we ought perhaps to introduce *infinite*, which is absurd. For why stop at a limited Number, when in all subjects,



Ch. XI. susceptible of Intension, the intermediate Excesses are in a manner infinite? There are infinite Degrees of *more White*, between the *first simple White*, and the *Superlative, Whitest*; the same may be said of *more Great, more Strong, more Minute, &c.* The Doctrine of Grammarians about *three* such Degrees, which they call the Positive, the Comparative and the Superlative, must needs be absurd; both because in their Positive there is † no Comparison at all, and because their *Superlative* is a Comparative, as much as their *Comparative* itself. Examples to evince this may be found every where. *Socrates was the MOST WISE of all the Athenians—Homer was the MOST SUBLIME of all Poets.—*

—*Cadit et Ripheus, JUSTISSIMUS UNUS  
Qui fuit in Teucris—* Virg.

IT

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† Qui (scil. Gradus Positivus) quoniam perfectus est, a quibusdam in numero Graduum non computatur. Corfentii Ars apud Putsch. p. 2022.

IT must be confessed these Comparatives, Ch. XI. as well the *simple*, as the *superlative*, seem sometimes to part with their *relative* Nature, and only retain their *intensive*. Thus in the Degree, denoting *simple* Excess,

Tristior, et lacrumis oculos suffusa nitentes. Virg.

Rusticior paulo est— Hor.


IN the *Superlative* this is more usual *Vir doctissimus, Vir fortissimus, a most learned Man, a most brave Man*,—that is to say, not the *bravest* and *most learned* Man, that ever existed, but a Man possessing those Qualities in an eminent Degree.

THE Authors of Language have contrived a method to retrench these Comparative Adverbs, by expressing their force in the Primary Attributive. Thus instead of *More fair*, they say FAIRER; instead of *Most fair*, FAIREST, and the same holds

Ch. XI. true both in the *Greek* and *Latin*. This Practice however has reached no farther than to *Adjectives*, or at least to *Participles*, *sharing the nature of Adjectives*. Verbs perhaps were thought too much diversified already, to admit more Variations without perplexity.

As there are some *Attributives*, which admit of Comparison, so there are others, which admit of none. Such for example are those, which denote *that Quality of Bodies arising from their Figure*; as when we say, a *Circular Table*, a *Quadrangular Court*, a *Conical Piece of Metal*, &c. The reason is, that a million of things, participating the same *Figure*, participate it *equally*, if they participate it at all. To say therefore that while A and B are both quadrangular, A is *more* or *less* quadrangular than B, is absurd. The same holds true in all *Attributives*, denoting *definite Quantities*, whether *continuous* or *discrete*, whether *absolute* or *relative*. Thus the *two-foot Rule*

A

A cannot be *more a two-foot Rule*, than any Ch. XI  
 other of the same length. *Twenty Lions*   
 cannot be *more twenty*, than *twenty Flies*.  
 If A and B be both *triple*, or *quadruple* to  
 C, they cannot be *more triple*, or *more qua-*  
*druple*, one than the other. The reason of  
 all this is, there can be *no Comparison* with-  
 out *Intension and Remission*; there can be  
 no Intension and Remission in things *al-*  
*ways definite*; and such are the *Attribu-*  
*tives*, which we have last mentioned.

IN the same reasoning we see the cause,  
 why *no Substantive is susceptible of these*  
*Comparative Degrees*. *A Mountain* cannot  
 be said MORE TO BE, or TO EXIST, than  
*a Mole-hill*, but the *More* and *Less* must be  
 sought for in their Quantities. In like  
 manner, when we refer many Individuals  
 to one Species, the Lion A cannot be  
 called *more a Lion*, than the Lion B, but  
 if more any thing, he is *more fierce*, *more*  
*speedy*, or exceeding in some such Attribute.  
 So again, in referring many Species to one  
 Genus,

Ch. XI. Genus, a Crocodile is not more an Animal, than a Lizard; nor a Tiger, more than a Cat, but if any thing, they are *more bulky, more strong, &c.* the Excess, as before being derived from their Attributes. So true is that saying of the acute *Stagirite*—that SUBSTANCE is not susceptible of MORE and LESS (c). But this by way of digression, to return to the subject of Adverbs,

OF the Adverbs, or secondary Attributes already mentioned, these denoting Intension or Remission may be called Adverbs of *Quantity continuous*; *Once, Twice, Thrice*, are Adverbs of *Quantity discrete*; *More and Most, Less and Least*, to which may be added *Equally, Proportionally, &c.*  
are

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(c) ἐκ ἂν ἐπιδέχονται ἢ ἐστὶν τὸ μᾶλλον καὶ τὸ ἧτιον, *Categor.* c. 5. See also *Santhius*, L. I. c. 11. L. II. c. 10, 11. where the subject of Comparatives is treated in a very masterly and philosophical manner. See also *Priscian*, p. 598. *Derivantur igitur Comparativa a Nominibus Adjectivis*, &c.

are Adverbs of *Relation*. There are others Ch. XI. of *Quality*, as when we say, HONESTLY } *industrious*, PRUDENTLY *brave*, they fought BRAVELY, he painted FINELY, a Portico formed CIRCULARLY, a Plain cut TRIANGULARLY, &c.

AND here it is worth while to observe, how the same thing, participating the same Essence, assumes different grammatical Forms from its different relations. For example, suppose it should be asked, how differ *Honest*, *Honestly*, and *Honesty*. The Answer is, they are in *Essence* the same, but they differ, in as much as *Honest* is the *Attributive of a Substantive*; *Honestly*, of a *Verb*; and *Honesty*, being divested of these its attributive Relations, assumes *the Power of a Substantive*, so as to stand by itself.

THE Adverbs, hitherto mentioned, are common to *Verbs of every Species*; but there

Ch. XI. there are some, which are peculiar to *Verbs* properly so called, that is to say, to such as denote *Motion* or *Energy*, with their *Privations*. All MOTION and REST imply TIME and PLACE, as a kind of necessary *Coincidents*. Hence then, if we would express the *Place* or *Time* of either, we must needs have recourse to the proper Adverbs; of *Place*, as when we say, *he stood* THERE; *he went* HENCE; *he travelled* FAR, &c. of *Time*, as when we say, *he stood* THEN; *he went* AFTERWARD; *he travelled* FORMERLY, &c. Should it be asked—why *Adverbs of Time*, when Verbs have *Tenses*? The Answer is, tho' Tenses may be sufficient to denote the greater Distinctions of Time, yet to denote them all by Tenses would be a perplexity without end. What a variety of Forms, to denote *Yesterday*, *To-day*, *To-morrow*, *Formerly*, *Lately*, *Just now*, *Now*, *Immediately*, *Presently*, *Soon*, *Here-after*, &c.? It was this then that made the

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the *Temporal* Adverbs necessary, over and above the *Tenses*. Ch. XI.

To the Adverbs just mentioned may be added those, which denote the *Intensions and Remissions peculiar to Motion*, such as *Speedily, hastily, swiftly, slowly, &c.* as also *Adverbs of Place, made out of Prepositions*, such as ἀνω and κάτω from ἀνά and κατά, in *English upward and downward, from up and down*. In some instances the *Preposition* suffers no change, but becomes an *Adverb* by nothing more than its *Application*, as when we say, CIRCA equitat, he rides ABOUT; PROPE cecidit, he was NEAR falling; Verum ne POST conferas culpam in me, But do not AFTER lay the blame on me (d).

THERE

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(d) *Sosp. Charisi Inst. Gram.* p. 170. *Terent. Eun.* Act. II. Sc. 3.



Ch. XI. **T**HERE are likewise *Adverbs of Interrogation*, such as *Where, Whence, Whither, How*; of which there is this remarkable, that when they lose their *Interrogative* power, they assume that of a *Relative*, so as even to represent the *Relative* or *Subjunctive Pronoun*. Thus *Ovid*.

*Et Seges est, UBI Troja fuit—*


translated in our old *English* Ballad,

*And Corn doth grow, WHERE Troy town  
stood.*

That is to say, *Seges est in eo loco, IN QUO* &c. *Corn groweth in that place, IN WHICH,* &c. the power of the *Relative*, being implied in the *Adverb*. Thus *Terence*,

*Hujusmodi mihi res semper comminiscere,  
UBI me excarnufices—* Heaut. IV. 6.

where *UBI* relates to *res*, and stands for *quibus rebus*.

IT is in like manner that the *Relative* Ch. XI. *Pronoun* upon occasion becomes an *Inter-*  *rogative*, at least in *Latin* and *English*. Thus *Horace*.

QUEM *Virum aut Heroa lyrá, vel acri*  
*Tibiá sumes celebrare, Clio?*

So *Milton*,

WHO *first seduc'd them to that foul re-*  
*volt?*

THE reason of all this is as follows. *The Pronoun* and *Adverbs* here mentioned are all alike, in their original character, RELATIVES. Even when they become *Interrogatives*, they lose not this character, but are still *Relatives*, as much as ever. The difference is, that *without* any *Interrogation*, they have reference to a *Subject*, which is *antecedent, definite* and *known*; *with* an *Interrogation*, to a *Subject* which is *subsequent, indefinite*, and *unknown*, and  
which

Ch. XI. which it is expected that *the Answer* should  
 express and ascertain,

WHO *first seduc'd them?*


The very Question itself supposes a Seducer, to which, tho' *unknown*, the Pronoun, WHO, has a *reference*.

*Th' infernal Serpent.*—

Here in the *Answer* we have *the Subject*, which was *indefinite*, *ascertained*; so that the WHO in the *Interrogation* is (we see) as much a *Relative*, as if it had been said originally, without any *interrogation* at all, *It was the Infernal SERPENT, WHO first seduced them.*

AND thus it is that *Interrogatives* and *Relatives* mutually pass into each other.

AND so much for ADVERBS, peculiar to Verbs properly so called. We have already spoken of those, which are common to all *Attributives*. We have likewise attempted

tempted to explain *their general Nature*, Ch. XI. which we have found to consist in being *the Attributes of Attributes*. There remains only to add, that ADVERBS may be derived from almost every Part of Speech: from PREPOSITIONS, as when from *After* we derive *Afterwards*—from PARTICIPLES, and through these from *Verbs*, as when from *Know* we derive *Knowing*, and thence *Knowingly*; from *Scio*, *Sciens*, and thence *Scienter*—from ADJECTIVES, as when from *Virtuous* and *Vicious*, we derive *Virtuously* and *Viciously*—from SUBSTANTIVES, as when from *Πθήκη* , *an Ape*, we derive *Πθήκειον βλέπειν*, to look APISHLY; from *Λέων*, *a Lion*, *Λεονιδῶς*, *Leoninely*—nay even from PROPER NAMES, as when from *Socrates* and *Demosthenes*, we derive *Socratically* and *Demosthenically*. *It was Socratically reasoned*, we say; *it was Demosthenically spoken* \*. Of the same sort

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\* Aristotle has *Κυκλοπικῶς* *Cyclopically*, from *Κύκλωψ* *a Cyclops*. Eth. Nic. X. 9.


Ch. XI. are many others, cited by the old Gram-  
 { marians, such as *Catiliniter* from *Catilina*,  
*Sifenniter* from *Sifenna*, *Tullianè* from *Tul-*  
*lius*, &c. (e).

NOB are they thus extensive only in *De-*  
*rivation*, but in *Signification* also. *Theodore*  
*Gaza* in his Grammar informs us (f),  
 that ADVERBS may be found in every  
 one of the Predicaments, and that the  
 readiest way to reduce their Infinitude,  
 was to refer them by classes to those ten  
 universal Genera. The *Stoics* too called  
 the ADVERB by the name of Πανδέκτης,  
 and that from a view to the same *multi-*  
*form Nature*. *Omnia in se capit quasi col-*  
*lata per satiram, concessâ sibi rerum variâ*  
*potestate*. It is thus that *Sofipater* explains  
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(e) See *Prisc.* L. XV. p. 1022. *Sof. Charif.* 161.  
 Edit. *Putschii*.

(f) — διὸ δὴ καὶ ἄμεινον ἴσως δεῖκα καὶ τῶν ἐπιρρημῶν  
 τῶν γένη θίσθαι ἐκεῖνα, ἕσθαι, ποιοῦν, ποσοῦν, πρὸς τι, κ. τ. λ.  
*Gram. Introd.* L. II.

the Word (*g*), from whose authority Ch. XI. we know it to be *Stoical*. But of this  enough.

And now having finished those PRINCIPAL PARTS of Speech, the SUBSTANTIVE and the ATTRIBUTIVE, which are SIGNIFICANT WHEN ALONE, we proceed to those AUXILIARY PARTS, which are ONLY SIGNIFICANT, WHEN ASSOCIATED. But as these make the Subject of a Book by themselves, we here conclude the first Book of this Treatise.

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(*g*) *Sosp. Char.* p. 175. Edit. *Putschii*.



# HERMES:

O R

A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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B O O K II.

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C H A P. I.

*Concerning Definitives.*

**W**HAT remains of our Work, Ch. I. is a matter of less difficulty, it being the same here, as in some Historical Picture; when the principal Figures are once formed, it is an easy labour to design the rest.



Ch. I. DEFINITIVES, the Subject of the present Chapter, are commonly called by Grammarians, ARTICLES, ARTICOLI, "Ἄρθρα. They are of two kinds, either those *properly and strictly so called*, or else the *Pronominal Articles*, such as *This, That, Any, &c.*

We shall first treat of those *Articles more strictly so denominated*, the reason and use of which may be explained, as follows.

The visible and individual Substances of Nature are infinitely more numerous, than for each to admit of a particular Name. To supply this defect, when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, we ascertain it, as well as we can, by referring it to its Species; or, if the Species be unknown, then at least

least to some Genus. For example—a Ch. I. certain Object occurs, with a head and limbs, and appearing to possess the powers of Self-motion and Sensation. If we know it not as an Individual, we refer it to its proper Species, and call it *Dog*, or *Horse*, or *Lion*, or the like. If none of these Names fit, we go to the Genus, and call it, *Animal*.

BUT this is not enough. The Thing, at which we are looking, is neither a Species, nor a Genus. What is it then? An Individual.—Of what kind? *Known*, or *unknown*? Seen now *for the first time*, or *seen before*, and now remembered?—It is here we shall discover the use of the two Articles (A) and (THE). (A) respects our *primary* Perception, and denotes Individuals as *unknown*; (THE) respects our *secondary* Perception, and denotes Individuals as *known*. To explain by an example—I see an object pass

Ch. I. by, which I never saw till now. What do I say?—*There goes A Beggar with A long Beard.* The Man departs, and returns a week after. What do I say then?—*There goes THE Beggar, with THE long Beard.* The Article only is changed, the rest remains un-altered.

YET mark the force of this apparently minute Change. The Individual, *once vague*, is now recognized *as something known*, and that merely by the efficacy of this latter Article, which tacitly insinuates a kind of *previous acquaintance*, by referring the present Perception to a like Perception already past (*a*).

THE Truth is, the Articles (A) and (THE) are both of them *definitives*, as they circumscribe the latitude of Genera and Species, by reducing them for the  
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(a) See B. I. c. 5. p. 63, 64.

most part to denote Individuals. The Ch. I. difference however between them is this; the Article (A) leaves the Individual itself *unascertained*, whereas the Article (THE) *ascertains the Individual also*, and is for that reason the more accurate Definitive of the two.

It is perhaps owing to the imperfect manner, in which the Article (A) defines, that the *Greeks* have no Article correspondent to it, but supply its place, by a negation of their Article, 'Ο. 'Ο ἄνθρωπος ἔπεσεν, THE man fell—ἄνθρωπος ἔπεσεν, A Man fell, without any thing prefixed, but only the Article withdrawn (b). Even in *English*, where the Article

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(b) Τὰ γὰρ ἀοριστῶς εἰσιτέτακτα, ἢ τῷ ἄλλοτε  
 παραθέσει, ἢ τῷ ὀρισμῶν τῷ προσώπῳ ἄγν. Those things,  
 which are at times understood indefinitely, the addition of  
 the Article makes to be definite as to their Person. Apoll.  
 L. IV. c. 1. See of the same author, L. I. c. 6, 36.

Ch. I. Article (A) cannot be used, as in plurals, its force is express'd by the same Negation. *Those are THE Men*, means those are Individuals, of which we possess some previous Knowledge. *Those are Men*, the Article apart, means no more than that they are so many *vague* and *uncertain* Individuals, just as the Phrase, *A Man*, in the singular, implies one of the same number.

BUT

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ποιεῖ (τὸ ἄρθρον sc.) δ' ἀναπόλησιν προσηλωμένε τῷ ἐν τῇ συντάξει· οἷον ἐὶ μὲν λέγοι τις, ΑΝΘΡΩΠΟΣ ΗΚΕ, ἄδηλος τίνα ἄνθρωπον λέγει. ἐὶ δὲ Ὁ ΑΝΘΡΩΠΟΣ, δῆλος, προσηλωμένοι γὰρ τίνα ἄνθρωπον λέγει. Τῆτο δὲ αὐτὸ βέλονται καὶ ἐὶ φάσκοιτες τ' ἄρθρον σημαντικὸν πρῶτης γνώσεως καὶ δευτέρας. *The Article causes a Review within the Mind of something known before the texture of the Discourse. Thus if any one says "Ἄνθρωπος ἦκε, MAN CAME (which is the same, as when we say in English A man came) it is not evident, of whom he speaks. But if he says Ὁ ἄνθρωπος ἦκε, THE MAN CAME, then it is evident; for he speaks of some Person known before. And this is what those mean, who say that the Article is expressive of the First and Second Knowledge together,* Theod. Gazæ. L. IV.

BUT tho' the *Greeks* have no Article Ch. I.  
 correspondent to the Article (A,) yet no-  
 thing can be more nearly related, than thèir  
 'Ο, to the Article, THE. 'Ο βασιλεῦς, THE  
*King*; ΤΟ δῶρον, THE *Gift*, &c. Nor  
 is this only to be proved by parallel ex-  
 amples, but by the Attributes of the  
*Greek* Article, as they are described by  
*Apollonius*, one of the earliest and most  
 acute of the old Grammarians, now re-  
 maining.

"Ἔστιν ἔν καθὸ καὶ ἐν ἄλλοις ἀπεφηνάμεθα,  
 ἴδιον ἄρθρων ἢ ἀναφορᾶ, ἣ ἐστὶ προκατειλεγ-  
 μένῃ προσώπῃ παραστατικῇ.—Now the pecu-  
 liar Attribute of the Article, as we have  
 shewn elsewhere, is that Reference, which  
 implies some certain Person already men-  
 tioned. Again—Οὐ γὰρ δήγε τὰ ὀνόματα  
 ἐξ αὐτῶν ἀναφορὰν παρίσθουσιν, εἰ μὴ συμπα-  
 ραλάβοιεν τὸ ἄρθρον, ἔξαιρετός ἐστιν ἢ ἀναφο-  
 ρά. For Nouns of themselves imply not  
 Re-

Ch. I. *Reference, unless they take to them the Article, whose peculiar Character is Reference Again*—Τὸ ἄρθρον προϋφραζῶσα γνῶσιν δηλοῖ  
 —*The Article indicates a pre-established acquaintance (c).*

HIS reasoning upon *Proper Names* is worth remarking. *Proper Names* (he tells us) often fall into *Homonymie*, that is, different Persons often go by the same Name. To solve this ambiguity, we have recourse to *Adjectives* or *Epithets*. For example—there were two *Grecian* chiefs, who bore the name of *Ajax*: It was not therefore without reason, that *Menestheus* uses *Epithets*, when his intent was to distinguish the one of them from the other.

Ἄλλα'

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(c) *Apoll. de Synt. L. I. c. 6, 7.* His account of REFERENCE is as follows—Ἰδιῶμα ἀναφορᾶς προκαταλεγμένε προσώπε διυτέρα γνῶσις. *The peculiar character of Reference is the second or repeated Knowledge of some Person already mentioned. L. II. c. 3.*

'Αλλὰ περ αἶϙ ἴτω Τελαμώνιϙ ἄλκιμϙ Ch. I.  
 Αἴας. Hom. }

*If both Ajaxes (says he) cannot be spared,  
 ———at least alone  
 Let mighty Telamonian Ajax come.*

*Apollonius* proceeds—Even Epithets themselves are diffused thro' various Subjects, in as much as the same Adjective may be referred to many Substantives.

IN order therefore to render both Parts of Speech equally definite, that is to say the Adjective as well as the Substantive, the Adjective itself assumes *an Article* before it, that it may indicate a *Reference to some single person only*, μοναδική ἀναφορά, according to the Author's own Phrase. And thus it is we say, Τρύφων ὁ Γραμματικός, *Trypho THE Grammarian*; Ἀπολλόδωρϙ ὁ Κυρηναῖϙ, *Apollodorus THE Cyrenean*, &c. The Author's Conclusion of  
 this



Ch. I. this Section is worth remarking. Δεόν-  
 τως ἄρα καὶ κατὰ τὸ τοῦτον ἢ πρόσθεσις ἐστὶ  
 τῷ ἄρθρῳ, συνιδιάζουσα τὸ ἐπιθετικὸν τῷ κυρίῳ  
 ὀνόματι—*It is with reason therefore that  
 the Article is here also added, as it brings  
 the Adjective to an Individuality, as pre-  
 cise, as the proper Name (d).*

WE may carry this reasoning farther, and shew, how by help of the *Article* even *common Appellatives* come to have the force of *proper Names*, and that unassisted by epithets of any kind. Among the *Athenians* Πλοῖον meant *Ship*; Ἐνδεκα, *Eleven*; and Ἄνθρωπος, *Man*. Yet add but the *Article*, and Τὸ Πλοῖον, *THE SHIP*, meant *that particular Ship, which they sent annually to Delos*; Οἱ Ἐνδεκα, *THE ELEVEN*, meant, *certain Officers of Justice*; and Ὁ Ἄνθρωπος, *THE MAN*, meant *their public Executioner*. So in *English*, *City*, is a  
 Name

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(d) See *Apoll.* L. I. c. 12. where by mistake *Mene-  
 laus* is put for *Menestheus*.

Name common to many places; and Ch. I. *Speaker*, a Name common to many Men. Yet if we prefix the Article, THE CITY means our Metropolis; and THE SPEAKER, a high Officer in the British Parliament.

AND thus it is by an easy transition, that the Article, from denoting *Reference*, comes to denote *Eminence* also; that is to say, from implying an *ordinary* pre-acquaintance, to presume a kind of *general and universal Notoriety*. Thus among the Greeks 'Ο Ποιητής, THE POET, meant *Hommer (e)*; and 'Ο Σταγειρίτης, THE STAGIRITE, meant *Aristotle*; not that there were  
not

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(e) There are so few exceptions to this Observation, that we may fairly admit it to be generally true. Yet *Aristotle* twice denotes *Euripides* by the Phrase ὁ ποιητής, once at the end of the seventh Book of his *Nicomachian Ethics*, and again in his *Physics*, L. II. 2. *Plato* also in his tenth Book of *Laws* (p. 901. *Edit. Serr.*) denotes *Hesiod* after the same manner,

Ch. I. not many Poets, beside *Homer*; and many  
 Stagirites, beside *Aristotle*; but none equally  
 illustrious for their Poetry and Philoso-  
 phy.

IT is on a like principle that *Aristotle* tells us, it is by no means the same thing to assert—*εἶναι τὴν ἡδονὴν ἀγαθόν*, or, TO *ἀγαθόν*—that, *Pleasure is A GOOD*, or, THE GOOD. The first only makes it a *common Object of Desire*, upon a level with many others, which daily raise our wishes; the last supposes it *that supreme and sovereign Good*, the ultimate Scope of all our Actions and Endeavours (*f*).

BUT to pursue our Subject. It has been said already that the Article has no meaning, but when associated to some other word.—To what words then may it be associated?—To such as require *defining*,  
 for

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(f) Analyt. Prior. L. I. c. 40.

for it is by nature a *Definitive*.—And Ch. I. *what Words* are these?—Not those which already are *as definite, as may be*. Nor yet those, which, *being indefinite, cannot properly be made otherwise*. It remains then they must be *those, which though indefinite, are yet capable, through the Article, of becoming definite*.

UPON these Principles we see the reason, why it is absurd to say, Ο ΕΓΩ, THE I, or Ο ΣΥ, THE THOU, because nothing can make those Pronouns more *definite*, than they are (g). The same may be asserted of  
of

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(g) *Apollonius* makes it a part of the Pronoun's Definition, to refuse co-alescence with the Article. Ἐπιπὸ ἐν Ἀρτωνυμία, τὸ μετὰ διζήσεως ἢ ἀναφορᾶς ἀντρονομαζόμενον, ᾧ ἂν σύνεσι τὸ ἄρθρον. *That therefore is a Pronoun, which with Indication or Reference is put for a Noun, and WITH WHICH THE ARTICLE DOETH NOT ASSOCIATE.* L. II. c 5. So *Gaza*, speaking of Pronouns—Πάντα δὲ—ἐκ ἐπιδείχοντα ἄρθρον. I. IV. *Priscian* says the same. *Jure igitur apud Græcos prima*

Ch. I. of Proper Names, and though the *Greeks* say ὁ Σωκράτης, ἡ Ξάνθιππη, and the like, yet the Article is a mere Pleonasm, unless perhaps it serve to distinguish Sexes. By the same rule we cannot say in *Greek* Οἱ Ἀμφοτέροι, or in *English*, THE BOTH, because these Words in their own nature are each of them perfectly defined, so that to define them farther would be quite superfluous. Thus if it be said, I have read BOTH Poets, this plainly indicates a definite pair, of whom some mention has been made already; Δυὸς ἐγνωσμένη, a known Diad, as *Appollonius* expresses himself, (b) when he speaks of this Subject. On the contrary, if it be said, I have read Two Poets, this may mean any Pair out of

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*et secunda persona pronominum, quæ sine dubio demonstrativæ sunt, articulis adjungi non possunt; nec tertia, quando demonstrativa est.* L. XII. p. 938.—In the beginning of the same Book, he gives the true reason of this. *Supra omnes alias partes orationis FINIT PERSONAS PRONOMEN.*

(b) *Apollon.* L. I. c. 16.

of all that ever existed. And hence this **Ch. I.**  
 Numeral, being in this Sense *indefinite* (as  
 indeed are all others, as well as itself) is  
 forced to assume the Article, whenever it  
 would become *definite* \*. And thus it is,  
 THE TWO in *English*, and ΟΙ ΔΥΟ in  
*Greek*, mean nearly the same thing, as  
 BOTH or ΑΜΦΟΤΕΡΟΙ. Hence also it  
 is, that as Two, when taken alone, has  
 reference to some *primary* and *indefinite*  
 Perception, while the Article, THE, has  
 reference to some *secondary* and *definite* † ;  
 hence I say the Reason, why it is bad *Greek*  
 to say ΔΥΟ ΟΙ ΑΝΘΡΩΠΟΙ, and bad  
*English*, to say TWO THE MEN. Such  
 Syntax is in fact a *Blending of Incompati-*  
 Q 2 *bles,*

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\* This explains *Servius* on the XII<sup>th</sup> *Æneid*. v. 511.  
 where he tells us that *Duorum* is put for *Amborum*. In  
*English* or *Greek* the Article would have done the busi-  
 ness, for *the Two*, or τοῖν δυοῖν are equivalent to *Both*  
 or ἀμφότερων, but not so *Duorum*, because the *Latins*  
 have no Articles to prefix.

† Sup. p. 215, 216.

Ch. I. *bles*, that is to say of a *defined Substantive* with, an *undefined Attributive*. On the contrary to say in *Greek* ΑΜΦΟΤΕΡΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, or in *English*, BOTH THE MEN, is good and allowable, because the Substantive cannot possibly be less apt, by being defined, to coalesce with an Attributive, which is defined as well as itself. So likewise, it is correct to say, ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ, THE TWO MEN, because here the Article, being placed in the beginning, *extends its Power* as well through Substantive as Attributive, and equally contributes to *define* them both.

As some of the words above admit of no Article, *because they are by Nature as definite as may be*, so there are others, which admit it not, *because they are not to be defined at all*. Of this sort are all INTERROGATIVES. If we question about *Substances*, we cannot say Ο ΤΙΣ ΟΥΤΟΣ, THE WHO IS THIS; but ΤΙΣ ΟΥ-

ΟΥΤΟΣ, WHO IS THIS? (i). The same Ch. I.  
 as to *Qualities* and both kinds of *Quantity*,  
 We say without an Article ΠΟΙΟΣ, ΠΟ-  
 ΣΟΙ, ΠΗΛΙΚΟΣ, in *English*, WHAT  
 SORT OF, HOW MANY, HOW GREAT.  
 The Reason is, that the Articles 'Ο, and  
 THE, respect Beings, *already known*; Inter-  
 rogatives respect Beings, *about which we*  
*are ignorant*; for as to what we know,  
 Interrogation is superfluous.

IN a word *the natural Associators with*  
*Articles* are all those *common Appellatives*,  
 which denote the several Genera and Spe-  
 cies of Beings. It is these, which, by as-  
 suming a different *Article*, serve either to ex-  
 plain an Individual upon its first being per-  
 ceived, or else to indicate, upon its return,  
 a Recognition, or repeated Knowledge (k).

Q 3

WE

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(i) Apollonius calls ΤΙΣ, ἐναντιώτατον τῶν ἄρθρων,  
 a Part of Speech, *most contrary, most averse to Articles*.  
 L. IV. c. 1.

(k) What is here said respects *the two Articles*, which  
 we have in *English*. In *Greek*, the Article does no more  
 than imply a *Recognition*. See before p. 216, 217, 218.



Ch. I. WE shall here subjoin a few Instances  
 of the Peculiar Power of ARTICLES.

EVERY Proposition consists of a *Subject*, and a *Predicate*. In *English* these are distinguished by their Position, the Subject standing *first*, the Predicate *last*. *Happiness is Pleasure*—Here, *Happiness* is the *Subject*; *Pleasure*, the *Predicate*. If we change their order, and say, *Pleasure is Happiness*; then *Pleasure* becomes the *Subject*, and *Happiness* the *Predicate*. In *Greek* these are distinguished not by any Order or Position, but by help of the *Article*, which the Subject always assumes, and the Predicate in most instances (some few excepted) rejects. *Happiness is Pleasure*—ἡδονὴ ἡ εὐδαιμονία—*Pleasure is Happiness*—ἡ ἡδονὴ εὐδαιμονία—*Fine things are difficult*—χαλεπὰ τὰ καλὰ—*Difficult things are fine*—τὰ χαλεπὰ καλὰ.

IN

IN *Greek* it is worth attending, how in Ch. I. the same Sentence, the same *Article*, by being prefixed to a different Word, quite changes the whole meaning. For example—Ὁ Πτολεμαῖος γυμνασιάρχης, ἐτιμήθη—*Ptolemy, having presided over the Games, was publickly honoured.* The Participle γυμνασιάρχης has here no other force, than to denote to us *the Time, when* Ptolemy was honoured, *viz.* after having presided over the Games. But if, instead of the Substantive, we join the Participle to the *Article*, and say, Ὁ γυμνασιάρχης Πτολεμαῖος ἐτιμήθη, our meaning is then—*The Ptolemy, who presided over the Games, was honoured.* The Participle in this case, being joined to the *Article*, tends tacitly to indicate not one *Ptolemy* but many, of which number a particular one participated of honour (1).

Q 4

IN

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(1) *Apollon.* L. I. c. 33, 34.

Ch. I. IN *Engliſh* likewise it deſerves remark-  
 ing, how the Senſe is changed by chang-  
 ing of the *Articles*, tho' we leave every  
 other Word of the Sentence untouched.—  
*And Nathan ſaid unto David, THOU ART*  
*THE MAN* \*. In that ſingle, *THE*, that  
 diminutive Particle, all the force and effi-  
 cacy of the Reaſon is contained. By that  
 alone are the Premifes applied, and ſo  
 firmly fixed, as never to be ſhaken. It is  
 poſſible this Aſſertion may appear at firſt  
 ſomewhat ſtrange; but let him, who doubts  
 it, only change the *Article*, and then ſee  
 what will become of the Prophet and his  
 reaſoning.—*And Nathan ſaid unto David,*  
*THOU ART A MAN*. Might not the King  
 well have demanded upon ſo impertinent  
 a poſition,

*Non dices hodie, quorſum hæc tam putida  
 tendant?*

BUT

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\* ΣΥ ΕΙ' Ο ΑΝΗΡ. Βασιλ. Β. κειφ. 16.

BUT enough of such Speculations. The Ch. I. only remark, which we shall make on them, is this; that “ minute Change in PRINCIPLES leads to mighty Change in EFFECTS; so that well are PRINCIPLES intitled to our regard, however in appearance they may be trivial and low.”

THE ARTICLES already mentioned are those *strictly* so called; but besides these there are the PRONOMINAL ARTICLES, such as *This, That, Any, Other, Some, All, No, or None, &c.* Of these we have spoken already in our Chapter of Pronouns (*m*), where

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(*m*) See B. I. c. 5. p. 72, 73. It seems to have been some view of words, like that here given, which induced *Quintilian* to say of the *Latin Tongue*—*Noster sermo Articulos non desiderat; ideoque in alias partes orationis sparguntur.* Inst. Orat. L. I. c. 4. So *Scaliger.* *His declaratis, satis constat Græcorum Articulos non neglectos a nobis, sed eorum usum superfluum. Nam ubi aliquid præscribendum est, quod Græci per articulum efficiunt (ἰστέρι ὁ δῶλος) expletur a Latinis per Is aut ILLE; Is, aut,*

Ch. I. where we have shewn, when they may be taken as Pronouns, and when as Articles. Yet in truth it must be confessed, if the Effence of an Article be *to define and ascertain*, they are much more properly Articles, than any thing else, and as such should be considered in Universal Grammar. Thus when we say, *THIS Picture I approve, but THAT I dislike*, what do we perform by the help of these Definitives, but bring down the common Appellative to denote two Individuals, the one as *the more near*, the other as *the more distant*? So when we say, *SOME men are virtuous, but ALL men are mortal*, what is the natural Effect of this ALL and SOME, but to define that *Universality*, and *Particularity*, which would remain indefinite, were we to take them

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*aut, Ille servus dixit, de quo servo antea facta mentio sit, aut qui alio quo pacto notus sit. Additur enim Articulus ad rei memoriam renovandam, cujus antea non nescii sumus, aut ad præscribendam intellectionem, quæ latius patere queat; veluti cum dicimus, C. Cæsar, Is qui postea dictator fuit. Nam alii fuere C. Cæsares. Sic Græcè Καῖσαρ ὁ ἀντοξαύτωρ. De Cauf. Ling. Lat. c. 131.*

hem away? The same is evident in such Ch. I. sentences, as—*SOME substances have sensation; OTHERS want it—Chuse ANY way of acting, and SOME men will find fault, &c.* For here *SOME*, *OTHER*, and *ANY*, serve all of them to *define* different Parts of a given Whole; *SOME*, to denote a *definite Part*; *ANY*, to denote an *indefinite*; and *OTHER*, to denote the *remaining Part*, when a Part has been assumed already. Sometimes this last Word denotes a *large indefinite Portion*, set in opposition to some *single, definite, and remaining Part*, which receives from such Opposition no small degree of heightening. Thus *Virgil*,

*Excudent ALII spirantia molliùs æra;*  
*(Credo equidem) vivos ducent de marmore*  
*vultus;*  
*Orabunt causas meliùs, cœlique meatus*  
*Describent radio, et surgentia fidera*  
*dicent :*

*TU regere imperio populos, ROMANE,*  
*memento, &c. Æn. VI.*

NOTHING

Ch. I. **NOTHING** can be stronger or more sublime, than this Antithesis; *one AET* set as equal to *many other AETs taken together*, and the Roman *singly* (for it is *Tu Romane*, not *Vos Romani*) to *all other Men*; and yet this performed by so trivial a cause, as the just opposition of **ALII** to **TU**.

**BUT** here we conclude, and proceed to treat of **CONNECTIVES**.

**CHAP.**

## C H A P. II.

*Concerning Connectives, and first those called Conjunctions.*

CONNECTIVES are the subject of what Ch. II. follows; which, according as they connect either *Sentences* or *Words*, are called by the different Names of CONJUNCTIONS, or PREPOSITIONS. Of these Names, that of the *Preposition* is taken from a mere *accident*, as it commonly stands in connection before the Part, which it connects. The name of the *Conjunction*, as is evident, has reference to its *essential character*.

OF these two we shall consider the CONJUNCTION first, because it connects, not Words, but *Sentences*. This is conformable to the Analysis, with which we began this inquiry\*, and which led us, by parity

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\* Sup. p. 11, 12.




Ch. II. parity of reason, to consider *Sentences themselves* before *Words*. Now the Definition of a CONJUNCTION is as follows—a *Part of Speech, void of Signification itself, but so formed as to help Signification, by making TWO or more significant Sentences to be ONE significant Sentence (a)*.

THIS

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(a) Grammarians have usually considered the Conjunction as connecting rather *single Parts of Speech*, than *whole Sentences*, and that too with the addition of like with like, Tense with Tense, Number with Number, Case with Case, &c. This *Sanctius* justly explodes. *Conjunctio neque casus, neque alias partes orationis (ut imperiti docent) conjungit, ipsæ enim partes inter se conjunguntur—sed conjunctio Orationis inter se conjungit*. *Miner. L. III. c. 14*. He then establishes his doctrine by a variety of examples. He had already said as much, *L. I. c. 18*. and in this he appears to have followed *Scaliger*, who had asserted the same before him. *Conjunctionis autem notionem veteres paullo inconsultius prodidere; neque enim, quod aiunt, partes alias conjungit (ipsæ enim partes per se inter se conjunguntur)—sed Conjunctio est, quæ conjungit Orationes plures*. *De Caus. Ling. Lat. c. 165*.

This

THIS therefore being the general Idea of Ch. II.  
 CONJUNCTIONS, we deduce their Species   
 in

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This Doctrine of theirs is confirmed by *Apollonius*, who in the several places, where he mentions the Conjunction, always considers it in Syntax as connecting *Sentences*, and not Words, though in his works now extant he has not given us its Definition. See L. I. c. 2. p. 14. L. II. c. 12. p. 124. L. III. c. 15. p. 234.

But we have stronger authority than this to support *Scaliger* and *Sanctius*, and that is *Aristotle's* Definition, as the Passage has been corrected by the best Critics and Manuscripts. A Conjunction, according to him, is  
 • Φωνὴ ἄσημος, ἐκ πλείονων μὲν φωνῶν μιᾶς, σηματικῶν δὲ, ποιεῖν πηφικυῖα μιᾶς φωνῆς σηματικῆς. *An articulate Sound, devoid of Signification, which is so formed as to make ONE significant articulate Sound out of several articulate Sounds, which are each of them significant.* Poet. c. 20. In this view of things, the one significant articulate Sound, formed by the Conjunction, is not the Union of two or more Syllables in one simple Word, nor even of two or more Words in one simple Sentence, but of two or more simple Sentences in one complex Sentence, which is considered as ONE, from that Concatenation of Meaning effected by the Conjunctions. For example, let us take the Sentence, which follows. *If Men are by nature social, it is their Interest to be just, though it were*

Ch. II. in the following manner. CONJUNCTIONS, while they *connect sentences*, either *connect also*

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were not so ordained by the Laws of their Country. Here are three Sentences. (1). *Men are by nature social.* (2). *It is Man's Interest to be just.* (3). *It is not ordained by the Laws of every Country that Man should be just.* The first two of these Sentences are made One by the Conjunction, *IF*; these, One with the third Sentence, by the Conjunction, *THO'*; and the three, thus united, make that *φωνή μία σημαντική*, *that one significant articulate Sound*, of which *Aristotle* speaks, and which is the result of the conjunctive Power.

This explains a passage in his Rhetoric, where he mentions the same Subject. 'Ο γὰρ σύνδεσμος ἢ ποιῶ τὰ πολλά ὡς ἂν ἐξαιρέθῃ, δῆλον ὅτι τανατίον ἔσαι τὸ ἐν πολλά. *The Conjunction makes many, ONE; so that if it be taken away, it is then evident on the contrary that one will be MANY.* Rhet. III. c. 12. His instance of a Sentence, divested of its Conjunctions, and thus made *many* out of *one*, is, ἦλθον, ἀπήνησα, ἰδέμην, *veni, occurri, rogavi*, where by the way the three Sentences, resulting from this Dissolution, (for ἦλθον, ἀπήνησα, and ἰδέμην, are each of them, when unconnected, so many perfect Sentences) prove that these are the proper Subjects of the *Conjunction's* connective faculty.

*Ammonius's*

also their meanings, or not. For exam- Ch. II.  
 ple: let us take these two Sentences—  
*Rome was enslaved—Cæsar was ambitious*  
 —and connect them together by the Con-  
 junction, BECAUSE. *Rome was enslaved,*  
 BECAUSE *Cæsar was ambitious.* Here the  
*Meanings*, as well as the *Sentences*, appear  
 to be connected. But if I say,—*Manners*  
*must be reformed, OR Liberty will be lost—*  
 here the Conjunction, OR, though it join  
 the

*Ammonius's account of the use of this Part of Speech*  
 is elegant. Διὸ καὶ τῶν λόγων ὁ μὲν ὑπαρξεν μίαν σημαίνων, ὁ  
 κυρίως εἷς, ἀνάλογον ἂν εἴη τῷ μηδέπω τετραμμένῳ ξύλῳ, καὶ διὰ  
 τῆτο ἐνὶ λεγομένῳ· ὁ δὲ πλείονας ὑπαρξείας δηλῶν, ἵνα (lege δια-  
 τινὰ δὲ σύνδεσμον ἠνωσθῆαι πως δοκῶν, ἀναλογεῖ τῇ γὰρ τῇ ἐκ πολλῶν  
 συγκειμένῳ ξύλῳ, ἐπὶ δὲ τῶν γόμφων φαινομένην ἰχόση τὴν ἰώσιν.  
*Of Sentences that, which denotes one Existence simply,*  
*and which is strictly ONE, may be considered as analogous*  
*to a piece of Timber not yet severed, and called on this ac-*  
*count One. That, which denotes several Existences, and*  
*which appears to be made ONE by some Conjunctive Par-*  
*ticle, is analogous to a Ship made up of many pieces of*  
*Timber, and which by means of the nails has an apparent*  
*Unity. Am. in Lib. de Interpret. p. 54, 6.*

Ch. II. *the Sentences*, yet as to their respective  
 { Meanings, is a perfect *Disjunctive*. And  
 thus it appears, that though all Conjunctions  
*conjoin Sentences*, yet, with respect to the  
*Sense*, some are CONJUNCTIVE, and some  
 DISJUNCTIVE; and hence (b) it is that we  
 derive their different Species.

THE *Conjunctions which conjoin both Sentences and their Meanings*, are either COPULATIVES, or CONTINUATIVES. The principal Copulative in *English* is AND. The Continuatives are, IF, BECAUSE, THEREFORE, THAT, &c. The Difference between these is this—*The Copulative* does no more than barely couple Sentences, and is therefore applicable to all Subjects, whose Natures are not incompatible. *Continuatives*, on the contrary, by a more intimate connection, consolidate  
 Sen-

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(b) Thus Scaliger. *Aut ergo Sensum conjungunt, ac Verba; aut Verba tantum conjungunt, Sensum vero disjungunt.* De C. L. Lat. c. 167.

Sentences into *one continuous Whole*, and Ch. II. are therefore applicable only to Subjects, which have an *essential Co-incidence*.

To explain by examples—It is no way improper to say, *Lyfippus was a Statuary, AND Priscian was a Grammarian—The Sun shineth, AND the Sky is clear*—because these are things that may co-exist, and yet imply no absurdity. But it would be absurd to say, *Lyfippus was a Statuary, BECAUSE Priscian was a Grammarian*; tho' not to say, *the Sun shineth, BECAUSE the Sky is clear*. The Reason is, with respect to the first, *the Co-incidence* is merely *accidental*; with respect to the last, it is *essential*, and founded in nature. And so much for the Distinction between *Copulatives* and *Continuatives* (c).

As

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(c) *Copulativa est, quæ copulat tam Verba, quam Sensum*. Thus *Priscian*, p. 1026. But *Scaliger* is more explicit—*si Sensum conjungunt (conjunctiones sc.) aut necessarid,*

Ch. II. As to *Continuatives*, they are either  
 — SUPPOSITIVE, such as, IF; or POSITIVE,  
 such as, BECAUSE, THEREFORE, AS, &c.—  
 Take Examples of each—you will live  
*happily*, IF you live *honestly*—you live *hap-*  
*pily*, BECAUSE you live *honestly*. The Dif-  
 ference between these Continuatives is this—  
 —The *Suppositives* denote *Connection*, but  
 assert not actual *Existence*; the *Positive*  
 imply both the one and the other (d).

FARTHER

*cessariò, aut non necessariò: Et si non necessario, tum sunt*  
*Copulativæ, &c. De C. Ling. Lat. c. 167. Priscianus*  
 own account of Continuatives is as follows. *Continuativæ*  
*sunt, quæ continuationem Et consequentiam rerum significan-*  
 —*ibid. Scaliger's* account is—*causam aut præstituent*,  
*aut subdunt. Ibid. c. 168. The Greek name for the*  
*Copulative* was *Σύνδισμος συμπλεκτικός*; for the *Con-*  
*tinuative*, *συναπτικός*; the Etymologies of which words  
 justly distinguish their respective characters.

(d) The old *Greek* Grammarians confined the name  
*Συναπτικοί*, and the *Latins* that of *Continuativæ* to the  
 Cop.

FARTHER than this, the Positives above Ch. II. mentioned are either CAUSAL, such as, BECAUSE, SINCE, AS, &c. or COLLECTIVE, such as, THEREFORE, WHEREFORE, THEN, &c. The Difference between these is this—the *Causals* subjoin *Causes to Effects*—*The Sun is in Eclipse,*

BE-

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Conjunctions, which we have called *Suppositive* or *Conditional*, while the Positive they called *παρασυναπτικοί*, or *Subcontinuatiuæ*. They agree however in describing their proper Characters. The first according to *Gaza* are, *ὡς ὑπαρξῆν μὲν ὁ, ἀκολουθῆαι δὲ τινα καὶ τάξιν δηλῶντες*—  
 L. IV. *Priscian* says, they signify to us, *qualis est ordinatio & natura rerum, cum dubitatione aliquâ essentiali rerum*—p. 1027. And *Scaliger* says, they conjoin *sine subsistentiâ necessariâ; potest enim subsistere & non subsistere; utrumque enim admittunt*. Ibid. c. 168. On the contrary of the Positive, or *παρασυναπτικοί* (to use his own name) *Gaza* tells us, *ὅτι καὶ ὑπαρξῆν μετὰ τάξιν σημαίνουσιν ἕτοιγες*—And *Priscian* says, *causam continuationis ostendunt consequentem cum essentia rerum*—And *Scaliger*, *non ex hypothesis, sed ex eo, quod subsistit, conjungunt*. Ibid.



Ch. II. BECAUSE *the Moon intervenes*—*The Collectives* subjoin *Effects to Causes*—*The Moon intervenes*, THEREFORE *the Sun is in Eclipse*. Now we use *Causals* in those instances, where, the Effect being conspicuous, we seek its Cause; and *Collectives*, in *Demonstrations*, and *Science properly so called*, where the Cause being known

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It may seem at first somewhat strange, why the *Positive* Conjunctions should have been considered as Subordinate to the *Suppositive*, which by their antient Names appears to have been the fact. Is it, that the Positive are confined to what *actually is*; the Suppositive extend to *Possibles*, nay even as far as to *Impossibles*? Thus it is false to affirm, *As it is Day, it is Light*, unless it actually be Day. But we may at midnight affirm, *If it be Day, it is Light*, because the, *If*, extends to Possibles also. Nay we may affirm, by its help (if we please) even Impossibles. We may say, *If the Sun be cubical, then is the Sun angular*; *If the Sky fall, then shall we catch Larks*. Thus too Scaliger upon the same occasion—*amplitudinem Continuativæ percipi ex eo, quod etiam impossibile aliquando præsupponit*. De C. L. Lat. C. 168. In this sense then the Continuative, Suppositive or Conditional Conjunction is (as it were) superior to the Positive, as being of greater latitude in its application.

known first, by its help we discern consequences (e). Ch. II.

ALL these *Continuatives* are resolvable into *Copulatives*. Instead of, *BECAUSE it is Day, it is light*, we may say, *It is Day, AND it is Light*. Instead of, *IF it be Day, it is Light*, we may say, *It is at the same time necessary to be Day, AND to be Light*. and so in other Instances. The Reason is, that the Power of the *Copulative* extends to all Connections, as well to the *essential*, as to the *casual* or *fortuitous*. Hence therefore the *Continuative* may be resolved into a *Copulative and something more*, that is to say, into a *Copulative* implying an *essential Co-incidence* (f) in the Subjects conjoined.

R 4

As

(e) The *Latins* called the *Causals*, *Causales* or *Causativæ*; the *Collectives*, *Collectivæ* or *Illative*: The *Greeks* called the former *Ἀιτιολογικοί*, and the latter *Συλλογιστικοί*.

(f) *Resolvuntur autem in Copulativas omnes hæ, propterea quod Causa cum Effectu Suapte naturâ conjuncta est.* Scal, de C. L. Lat. c. 169.

Ch. II. As to *Causal* Conjunctions (of which we have spoken already) there is no one of the four Species of Causes, which they are not capable of denoting: for example THE MATERIAL CAUSE—*The Trumpet sounds, BECAUSE it is made of Metal*—THE FORMAL—*The Trumpet sounds, BECAUSE it is long and hollow*—THE EFFICIENT—*The Trumpet sounds, BECAUSE an Artist blows it*—THE FINAL—*The Trumpet sounds, THAT it may raise our courage.* Where it is worth observing, that the three first Causes are express'd by the strong affirmation of the *Indicative Mode*, because if the Effect actually be, these must of necessity be also. But the last Cause has a different Mode, namely, the *Contingent* or *Potential*. The Reason is, that the Final Cause, tho' it may be *first in Speculation*, is always *last in Event*. That is to say, however it may be the End, which set the Artist first to work, it may still be an End beyond his Power to obtain, and  
which

which, like other Contingents, may either Ch. II. happen, or not (*g*). Hence also it is connected by Conjunctions of a peculiar kind, such as, THAT, *ἵνα*, UT, &c.

THE SUM is, that ALL CONJUNCTIONS, which connect both Sentences and their Meanings, are either COPULATIVE, or CONTINUATIVE; the Continuatives are either Conditional, or Positive; and the Positives are either Causal or Collective.


AND now we come to the DISJUNCTIVE CONJUNCTIONS, a Species of Words which bear this contradictory Name, because, while they *disjoin the Sense*, they *conjoin the Sentences* (*b*).

WITH

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(*g*) See B. I. c. 8. p. 142. See also Vol. I. Note VIII. p. 271. For the four Causes see Vol. I. Note XVII. p. 280.

(*b*) Ὅτι δὲ διαζευκτικοὶ τὰ διαζευγμένα συντιθέασιν, καὶ ἢ πρᾶγμα ἀπὸ πρᾶγματος, ἢ πρόσωπον ἀπὸ προσώπου διαζευγνῆναι, τῆς φράσεως ἐπισυνδέσθαι. *Gaza Gram.*

Ch. II. WITH respect to these we may observe,  that as there is a Principle of UNION diffused throughout all things, by which THIS WHOLE is kept together, and preserved from Diffipation ; so there is a Principle of DIVERSITY diffused in like manner, the Source of Distinction, of Number, and of Order (i).

Now

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Gram. L. IV. *Disjunctivæ sunt, quæ, quamvis distinctiones conjungant, sensum tamen disjunctum habent.* Prisc. L. XVI. p. 1029. And hence it is, that a Sentence, connected by Disjunctives, has a near resemblance to a *simple negative Truth*. For though this as to its Intellection be *disjunctive* (its end being to disjoin the Subject from the Predicate) yet as it combines Terms together into one Proposition, it is as truly *synthetical*, as any Truth, that is *affirmative*. See Chap. I. Note (b). p. 3.

(i) The DIVERSITY, which adorns Nature, may be said to heighten by degrees, and, as it passes to different Subjects, to become more and more intense. Some things only differ, when considered as *Individuals*, but if we recur to their *Species*, immediately lose all Distinction: such for instance are *Socrates* and *Plato*. Others differ as to *Species*, but as to *Genus* are the same: such are

Now it is to express in some degree the Ch. II.  
*Modifications of this Diversity*, that DIS-  
 JUNCTIVE CONJUNCTIONS seem first to  
 have been invented.

OF these DISJUNCTIVES, some are  
 SIMPLE some ADVERSATIVE—*Simple*,  
 as when we say, EITHER *it is Day*, OR *it*  
*is.*

are *Man* and *Lion*. There are others again, which dif-  
 fer as to *Genus*, and co-incide only in those *transcenden-*  
*tal Comprehensions* of *Ens*, *Being*, *Existence*, and the  
 like: such are *Quantities* and *Qualities*, as for example  
*an Ounce*, and the Colour, *White*. Lastly ALL BEING  
 whatever differs, as *Being*, from *Non-being*.

Farther, in all things different, however moderate  
 their Diversity, there is an appearance of OPPOSITION  
 with respect to each other, in as much as each thing *is*  
*it self*, and *not any* of the rest. But yet in all Subjects  
 this Opposition is not *the same*. In RELATIVES, such  
 as *Greater* and *Less*, *Double* and *Half*, *Father* and *Son*,  
*Cause* and *Effect*, in *these* it is *more striking*, than in or-  
 dinary Subjects, because *these* always shew it, by *neces-*  
*sarily inferring each other*. In CONTRARIES, such as  
*Black* and *White*, *Even* and *Odd*, *Good* and *Bad*,  
 Virtuous

Ch. II. *is Night—Adversative*, as when we say, *It is not Day, BUT it is Night*. The Difference between these is, that the simple do no more, than *merely disjoin*; the *Adversative* disjoin, with an *Opposition concomitant*. Add to this, that the Adversative are *definite*; the Simple, *indefinite*. Thus when we say, *The Number Three is not*  
*an*

Virtuous and Vitious, in these the Opposition goes still farther, because these not only *differ*, but are even *destructive of each other*. But the most potent Opposition is that of *Ἀντίφασις*, or CONTRADICTION, when we oppose *Proposition to Proposition, Truth to Falshood*, asserting of any Subject, *either it is, or is not*. This indeed is an *Opposition*, which extends itself to all things, for every thing conceivable must needs have its *Negative*, though multitudes by nature have neither *Relatives*, nor *Contraries*.

Besides these Modes of DIVERSITY, there are others that deserve notice; such for instance, as the Diversity between the *Name* of a thing, and its *Definition*; between the *various Names*, which belong to the *same thing*, and the *various things*, which are denoted by the *same Name*; all which *Diversities* upon occasion become a Part of our Discourse. And so much, in short, for the Subject of DIVERSITY.

an even Number, BUT an odd, we not only Ch. II  
 disjoin two opposite Attributes, but we de-  
 finitely affirm one, and deny the other.  
 But when we say, *The Number of the Stars*  
*is EITHER even OR odd*, though we assert  
 one Attribute *to be*, and the other *not to*  
*be*, yet the Alternative notwithstanding is  
 left indefinite. And so much for *simple*  
*Disjunctives (k)*.

As

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(k) The simple Disjunctive  $\eta$ , or *Vel*, is mostly  
 used *indefinitely*, so as to leave an Alternative. But  
 when it is used *definitely*, so as to leave no Alternative  
 it is then a perfect Disjunctive of the Subsequent from  
 the Previous, and has the same force with  $\kappa\alpha\lambda\ \eta$  or,  
*Et non*. It is thus Gaza explains that Verse of Homer.

Βέλομ' ἰγὼ λαὸν σὸόν ἔμμεσαι, ἢ ἀπολίσθαι.

Ιλ. Α.

That is to say, *I desire the people should be saved, AND*  
*NOT be destroyed*, the Conjunction  $\eta$  being *ἀναιρετικός*,  
 or *sublative*. It must however be confessed, that this Verse  
 is otherwise explained by an Ellipsis, either of  $\mu\alpha\lambda\lambda\omicron\nu$ ,  
 or *ἀντί*, concerning which see the Commentators,



h. II. As to *Adversatives Disjunctives*, it has been said already that they imply OPPOSITION. Now there can be no Opposition of the *same Attribute*, in the *same Subject*, as when we say, *Nireus was beautiful*, but the Opposition must be either of the *same Attribute* in *different Subjects*, as when we say, *Brutus was a Patriot*, BUT *Cæsar was not*—or of *different Attributes* in the *same Subject*, as when we say, *Gorgias was a Sophist*, BUT *not a Philosopher*—or of *different Attributes* in *different Subjects*, as when we say, *Plato was a Philosopher*, BUT *Hippias was a Sophist*.

THE *Conjunctions* used for all these purposes may be called ABSOLUTE ADVERSATIVES.

BUT there are *other Adversatives*, besides these; as when we say, *Nireus was more beautiful*, THAN *Achilles*—*Virgil was*

AS

AS great a Poet, AS Cicero was an Orator. Ch. II.

The Character of these latter is, that they go farther than the former, by marking not only *Opposition*, but that *Equality* or *Excess*, which arises among Subjects from their being *compared*. And hence it is they may be called ADVERSATIVES OF COMPARISON.

BESIDES the Adversatives here mentioned, there are two other Species, of which the most eminent are UNLESS and ALTHO'. For example—*Troy will be taken, UNLESS the Palladium be preserved—Troy will be taken, ALTHO' Hector defend it.* The Nature of these *Adversatives* may be thus explained. As every *Event* is naturally *allied* to its *Cause*, so by parity of reason it is *opposed* to its *Preventive*. And as every *Cause* is either *adequate* (1) or *in-adequate* (in-adequate,

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(1) This Distinction has reference to *common Opinion*, and the *form of Language*, consonant thereto. In strict metaphysical truth, *No Cause, that is not adequate, is any Cause at all.*

Ch. II. quate, when it endeavours, without being effectual) so in like manner is every *Preventive*. Now *adequate Preventives* are expressed by such Adversatives, as **UNLESS**—*Troy will be taken, UNLESS the Palladium be preserved* that is, *This alone is sufficient to prevent it*. The *In-adequate* are expressed by such Adversatives, as **ALTHO'**—*Troy will be taken, ALTHO' Hector defend it*; that is, *Hector's Defence will prove ineffectual*.

THE Names given by the old Grammarians to denote these last Adversatives, appear not sufficiently to express their Natures (*m*). They may be better perhaps called **ADVERSATIVES ADEQUATE**, and **IN-ADEQUATE**.

AND thus it is that all **DISJUNCTIVES**, that is **CONJUNCTIONS**, *which conjoin Sentences*

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(*m*) They called them for the most part, without sufficient Distinction of their Species, *Adversativa*, or *Ἐναντιωματικοί*.

tences, but not their Meanings, are either **Ch. II.**  
**SIMPLE** OR **ADVERSATIVE**; and that all  
**ADVERSATIVES** are either *Absolute* or *Com-*  
*parative*; or else *Adequate* or *In-adequate*.

WE shall finish this Chapter with a few  
 miscellany Observations.

IN the first place it may be observed,  
 through all the Species of Disjunctives,  
 that the *same* Disjunctive appears to have  
*greater* or *less* force, according as the Sub-  
 jects, which it disjoins, are more or less  
 disjoined by Nature. For example, if  
 we say, *Every Number is even, OR odd—*  
*Every Proposition is true, OR false—*nothing  
 seems to disjoin *more strongly* than the  
*Disjunctive*, because no things are in Na-  
 ture more *incompatible* than the Subjects.  
 But if we say, *That Object is a Triangle,*  
*OR Figure contained under three right lines*  
 —the (OR) in this case hardly seems to  
 disjoin, or indeed to do more, than *di-*  
*stinctly* to express the Thing, first by its  
 S Name,

Ch. II. *Name*, and then by its *Definition*. So if we  
 { say, *That Figure is a Sphere, OR a Globe,*  
*OR a Ball*—the Disjunctive in this case,  
 tends no farther to disjoin, than as it di-  
 stinguishes the *several Names*, which be-  
 long to the *same Thing* (n).

AGAIN—the Words, *When* and *Where*,  
 and all others of the same nature, such as,  
*Whence, Whither, Whenever, Wherever, &c.*  
 may be properly called **ADVERBIAL CON-**  
**JUNCTIONS**, because they participate the  
 nature both of Adverbs and Conjunctions  
 —*of Conjunctions*, as they *conjoin* Senten-  
 ces;

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(n) The *Latins* had a peculiar Particle for this occa-  
 sion, which they called *Subdisjunctiva*, a *Subdisjunctivæ*;  
 and that was *SIVE*. *Alexander sive Paris; Mars sive*  
*Mavors*. The *Greek* "ἢ ἢ" seems to answer the same  
 end. Of these Particles, *Scaliger* thus speaks—*Et sane*  
*nomen Subdisjunctivarum recte acceptum est, neque enim*  
*tam planè disjungit, quam Disjunctivæ. Nam Disjunc-*  
*tivæ sunt in Contrariis—Subdisjunctivæ autem etiam in*  
*non Contrariis, sed Diversis tantum; ut, Alexander sive*  
*Paris.* De C. L. Lat. c. 170.

ces; of *Adverbs*, as they denote the At-  
tributes either of *Time*, or of *Place*. ⏟

AGAIN—these *Adverbial Conjunctions*, and perhaps *most of the Prepositions* (contrary to the Character of *accessory Words*, which have strictly no Signification, but when associated with other words) have a kind of *obscure* Signification, when taken alone, by denoting those Attributes of Time and Place. And hence it is, that they appear in Grammar, like *Zoophytes* in Nature; a kind of (*o*) *middle Beings*, of amphibious character, which, by sharing the Attributes of the higher and the lower, conduce to link the Whole together (*p*).

AND

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(*o*) Πολλαχῶ γὰρ ἡ φύσις δῆλη γίνεται κατὰ μικρὸν μεταβαίνοσα ὥστε ἀμφισβητεῖσθαι ἐπὶ τῶν, σῳτήριον ζῶν ἢ φυτῶν. *Themist.* p. 74. Ed. Ald. See also *Arist.* de Animal. Part. p. 93. l. 10. Ed. Syll.

(*p*) It is somewhat surprizing that the politest and most elegant of the *Attic Writers*, and *Plato* above all

Ch. II. AND so much for CONJUNCTIONS, their  
 Genus, and their Species.

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the rest, should have their works filled with Particles of all kinds, and with Conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a Word as a Particle, or Conjunction is to be found. Is it, that where there is *Connection in the Meaning*, there must be *Words had to connect*; but that where the Connection is little or none, such Connectives are of little use? That Houses of Cards, without cement, may well answer their end, but not those Houses, where one would chuse to dwell? Is this the Cause? or have we attained an Elegance, to the Antients unknown?

*Venimus ad summam fortunæ, &c.*

C H A P.

## C H A P. III.

*Concerning those Connectives, called  
Prepositions.*

**P**REPOSITIONS by their name express Ch. III.  
their *Place*, but not their *Character*.  
Their Definition will distinguish them  
from the former Connectives. A **P**RE-  
POSITION is a Part of Speech, devoid itself  
of Signification, but so formed as to unite  
two Words that are significant, and that re-  
fuse to co-alesce or unite of themselves (a).

This

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(a) The Stoic Name for a Preposition was Προθε-  
τικὸς Σύνδεσμος, *Præpositiva Conjunctio*, a *Prepositive  
Conjunction*. Ὡς μὲν ἔν καὶ κατὰ τὰς ἄλλας παραθέ-  
σις αἱ προθετικὴς συνδεσμικῆς συντάξεως γινώσκαι παραθε-  
τικαί, λέλεκται ἡμῖν ἐξ ὧν καὶ ἀφορμὴ εὔρηται παρὰ  
τοῖς Στωικοῖς τῆ καλεῖσθαι αὐτὰς Προθετικὸς Σύνδεσμος.  
Now in what manner even in other applications (besides  
the present) *Prepositions give proof of their Conjunctive  
Syntax*, we have mentioned already; whence too the Stoics



Ch. III. This connective Power, (which relates to *Words* only, and not *Sentences*) will be better understood from the following Speculations.

SOME things co-alesce and unite of *themselves*; others refuse to do so *without help*, and as it were compulsion. Thus in Works of Art, the Morter and the Stone co-alesce of themselves; but the Wainscot and the Wall not without Nails and Pins, In nature this is more conspicuous. For example; all Quantities, and Qualities co-alesce immediately with their Substances. Thus it is we say, *a fierce Lion, a vast Mountain*; and from *this Natural Concord of Subject and Accident*, arises *the Grammatical Concord of Substantive and Adjective*. In  
like

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took occasion to call them PREPOSITIVE CONJUNCTIONS. *Apollon. L. IV. c. 5. p. 313.* Yet 'is this in fact rather a descriptive *Sketch*, than a complete *Definition*, since there are other Conjunctions, which are Prepositive as well as these. See *Gaz. L. IV. de Præposit. Prisc. L. XIV. p. 983.*

like manner Actions co-alesce with their Agents, and Passions with their Patients. Ch. II.  
 Thus it is we say, *Alexander conquers; Darius is conquered.* Nay, as every Energy is a kind of Medium between its Agent and Patient, the whole three, *Agent, Energy, and Patient*, co-alesce with the same facility; as when we say, *Alexander conquers Darius.* And hence, that is from *these Modes of natural Co-alescence*, arises *the Grammatical Regimen of the Verb by its Nominative, and of the Accusative by its Verb.* Farther than this, Attributives themselves may be most of them characterized; as when we say of such Attributives as *ran, beautiful, learned*, he *ran swiftly*, she was *very beautiful*, he was *moderately learned*, &c. And hence the *Co-alescence of the Adverb with Verbs, Participles and Adjectives.*

THE general Conclusion appears to be this. " THOSE PARTS OF SPEECH UNITE OF THEMSELVES IN GRAMMAR, WHOSE ORIGINAL ARCHETYPES UNITE OF THEM-

Ch. III. "THEMSELVES IN NATURE." To which  
 we may add, as following from what has  
 been said, that *the great Objects of Natural  
 Union are SUBSTANCE and ATTRIBUTE.*  
 Now tho' *Substances* naturally co-incide  
 with their *Attributes*, yet they absolutely  
 refuse doing so, *one with another (b).* And  
 hence those known Maxims in Physics.  
 that *Body is impenetrable: that two Bodies  
 cannot possess the same place; that the same  
 Attribute cannot belong to different Sub-  
 stances, &c.*

FROM these Principles it follows, that  
 when we form a Sentence, the *Substantive*  
 without difficulty co-incides with the *Verb*,  
 from the natural Co-incidence of *Substance*  
 and *Energy*—THE SUN WARMETH. So  
 likewise the *Energy* with the *Subjeēt*, on  
 which

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(b) *Causa, propter quam duo Substantiva non ponuntur  
 sine copulâ, e Pbilosophiâ petenda est: neque enim duo sub-  
 stantialiter unum esse potest, sicut Substantia et Accidens;  
 itaque non dicas, CÆSAR, CATO PUGNAT. Scal. de  
 Caus. Ling. Lat. c. 177.*

*which it operates*—WARMETH THE Ch. III.  
 EARTH. So likewise both *Substance* and *Energy* with their proper *Attributes*.—  
 THE SPLENDID SUN,—GENIALLY WARM-  
 ETH—THE FERTILE EARTH. But sup-  
 pose we were desirous to add other Sub-  
 stantives, as for instance, AIR, or BEAMS.  
 How would these co-incide, or under what  
 Character could they be introduced? Not  
 as *Nominatives* or *Accusatives*, for both  
 those places are already filled; the Nomi-  
 native by the Substance, SUN; the Accu-  
 sative by the Substance, EARTH. Not as  
*Attributes* to these last, or to any other  
 thing; for *Attributes by nature they nei-*  
*ther are, nor can be made.* Here then we  
 perceive the Rise and Use of PREPOSI-  
 TIONS. By these we connect those Sub-  
 stantives to Sentences, which at the time  
 are unable to co-alesce *of themselves*. Let  
 us assume for instance a pair of these Con-  
 nectives, THRO', and WITH, and mark  
 their Effect upon the Substances here men-  
 tioned. *The splendid Sun* WITH *his Beams*  
*genially*

Ch. III. *genially warmeth* THRO' *the Air the fertile*  
 Earth. The Sentence, as before, remains  
*intire and one*; the *Substantives* required  
 are both *introduced*; and not a Word,  
 which was there before, is detruded from  
 its proper place.

IT must here be observed that most, if  
 not all Prepositions seem originally formed  
 to denote the *Relations of PLACE* (c). The  
 reason is, this is that grand *Relation*, which  
*Bodies* or *natural Substances* maintain at all  
 times one to another, whether they are  
 contiguous or remote, whether in motion,  
 or at rest.

IT may be said indeed that *in the Con-*  
*tinuity of Place* they form this UNIVERSE  
 or

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(c) *Omne corpus aut movetur aut quiescit: quare opus  
 fuit aliquâ notâ, quæ ΤΟ ΠΟΥ significaret, sive esset  
 inter duo extrema, inter quæ motus fit, sive esset in altero  
 extremorum, in quibus fit quies. Hinc eliciemus Præpositio-  
 nis essentialem definitionem. Scal. de Caus. Ling. Lat.  
 c. 152.*

OR VISIBLE WHOLE, and are made as Ch. III.  
 much ONE by that general Comprehension,  
 as is consistent with their several Natures,  
 and specific Distinctions. Thus it is we  
 have Prepositions to denote the *contiguous*  
*Relation* of Body, as when we say, *Catus*  
*walked WITH a Staff; the Statue stood UPON*  
*a Pedestal; the River ran OVER a Sand;*  
 others for *the detached Relation*, as when  
 we say, *He is going TO Italy; the Sun is*  
*risen ABOVE the Hills; these Figs came*  
*FROM Turkey.* So as to *Motion* and *Rest*,  
 only with this difference, that *here* the Pre-  
 position varies its character with the Verb.  
 Thus if we say, *that Lamp hangs FROM*  
*the Ceiling*, the Preposition, FROM, assumes  
 the Character of *Quiescence*. But if we say,  
*that Lamp is falling FROM the Ceiling*, the  
 Preposition in such case assumes a Charac-  
 ter of *Motion*. So in *Milton*,

—*To support uneasy Steps*

OVER *the burning Marble*—Par. L. I.

Here OVER denotes *Motion*.

Again

## Ch. III. Again—

—*He—with looks of cordial Love  
Hung OVER her enamour'd*—Par. L. IV.

Here OVER denotes *Rest*.

BUT though the original use of Prepositions was to denote *the Relations of Place*, they could not be confined to this Office only. They by degrees extended themselves to Subjects *incorporeal*, and came to denote Relations, as well *intellectual* as *local*. Thus, because in Place he, who is *above*, has commonly the advantage over him, who is *below*, hence we transfer OVER and UNDER to *Dominion* and *Obedience*; of a King we say, *he ruled OVER his People*; of a common Soldier, *he served UNDER such a General*. So too we say, *with Thought*; *without Attention*; *thinking over a Subject*; *under Anxiety*; *from Fear*; *out of Love*; *through Jealousy*, &c. All which instances, with many others of like kind,

kind, shew that the *first Words* of Men, Ch. II like their *first Ideas*, had an immediate reference to *sensible Objects*, and that in after-days, when they began to discern with their *Intellect*, they took those Words, which they found *already* made, and transferred them by metaphor to *intellectual Conceptions*. There is indeed no Method to express new Ideas, but either this of *Metaphor*, or that of *Coining new Words*, both which have been practised by Philosophers and wise Men, according to the nature, and exigence of the occasion (*d*).

IN

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(*d*) Among the Words new coined we may ascribe to *Anaxagoras*, Ὁμοιομέτεια; to *Plato*, Ποιότης; to *Cicero*, Qualitas; to *Aristotle*, Ἐπιπέδω; to the *Stoics*, Ὀντι, κινήσει, and many others—Among the Words transferred by Metaphor from *common* to *special* Meanings, to the *Platonics* we may ascribe Ἰδέα; to the *Pythagoreans* and *Peripatetics*, Κατηγορία, and Κατηγορεῖν; to the *Stoics*, Κατάληψις, ἐπιπέδω, κινήσει; to the *Pyrrhonists*, Ἐξίσι, ἰνδέχεται, ἐπίχρη, &c.

And



Ch. III. IN the foregoing use of Prepositions, we have seen how they are applied *κατὰ παράθεσιν*, by way of *Juxta-position*, that is to say, where they are prefixt to a Word, with-

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And here I cannot but observe, that he who pretends to discuss the Sentiments of any one of these Philosophers, or even to cite and translate him (except in trite and obvious Sentences) without accurately knowing the *Greek* Tongue in general; the nice differences of many Words apparently synonymous; the peculiar Stile of the Author whom he presumes to handle; the new coined Words, and new Significations given to old Words, used by such Author, and his Sect; the whole Philosophy of such Sect, together with the Connections and Dependencies of its several Parts, whether Logical, Ethical, or Physical;—He I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain, and praise, and censure merely by chance; and though he may possibly to Fools appear as a wise Man, will certainly among the wise ever pass for a Fool. Such a Man's Intellect comprehends antient Philosophy, as his Eye comprehends a distant Prospect. He may see perhaps enough, to know Mountains from Plains, and Seas from Woods; but for an accurate discernment of particulars, and their character, this, without farther helps, it is impossible he should attain.

without becoming a Part of it. But they Ch. III.  
 may be used also *κατὰ σύνθεσιν*, *by way of*  
*Composition*, that is, they may be prefixt to  
 a Word, so as to become a real Part of  
 it (e). Thus in *Greek* we have *Ἐπισταθαι*,  
 in *Latin*, *Intelligere*, in *English*, to *Under-*  
*stand*. So also, to *foretel*, to *overact*, to  
*undervalue*, to *outgo*, &c. and in *Greek* and  
*Latin*, other Instances innumerable. In  
 this case the Prepositions commonly trans-  
 fuse something of their own Meaning into  
 the Word, with which they are compound-  
 ed; and this imparted Meaning in most  
 instances will be found ultimately resolv-  
 able into some of the Relations of PLACE,  
 (f) as used either in its *proper* or *metapho-*  
*rical* acceptance.

LASTLY,

(e) See *Gaz. Gram. L. IV. Cap. de Præpositione.*

(f) For example, let us suppose some given Space.  
 E & Ex signify *out of* that Space; PER, *through it*,  
 from beginning to end? IN, *within it*; SUB, *under it*.

Hence.

Ch. III. LASTLY, there are times, when Prepositions totally lose their connective Nature, being

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Hence then E and PER in composition *augment*; *Enormis*, something not simply big, but big in excess; something got *out of the rule*, and *beyond the measure*; *Dico*, to *speak*; *Edico*, to *speak out*; whence *Edictum*, an *Edict*, something so effectually spoken, as all are supposed to hear, and all to obey. So *Terence*,

*Dico, Edico vobis*—Eun. V. 5. 20.

which (as *Donatus* tells us in his Comment) is an *ἄνευρος*. *Fari*, to *speak*; *Effari*, to *speak out*—hence *Effatum*, an *Axiom*, or self-evident Proposition, something addressed as it were to all men, and calling for universal Assent. *Cic. Acad. II. 29. Permagnum, Perutilis*, great *throughout*, useful *through every part*.

On the contrary, IN and SUB diminish and lessen. *Injustus, Iniquus*, unjust, *inequitable*, that lies *within* Justice and Equity, that reaches not so far, that falls *short of them*; *Subniger*, *blackish*; *Subrubicundus*, *reddish*; tending to black, and tending to red, but yet *under* the standard, and *below* perfection.

*Emo* originally signified *to take away*; hence it came to signify *to buy*, because he, who buys *takes away* his purchase. INTER, *Between*, implies *Discontinuance*,

being converted into Adverbs, and used Ch. III. in Syntax accordingly. Thus *Homer*,

—Γέλασσε δὲ πᾶσα περι χθών.

—*And Earth smil'd all around.*

Ιλ. Τ. 362.

But of this we have spoken in a preceding Chapter (g). One thing we must however observe, before we finish this Chapter, which is, that whatever we may be told of CASES in modern Languages, there are in fact no such things; but their force and power is express'd by two Methods,

*ance*, for in things contiguous there can nothing lie between. From these two comes, *Interimo*, to kill, that is to say, to take a man away in the midst of his Life, by making a Discontinuance of his vital Energy. So also *Perimo*, to kill a Man, that is to say, to take him away thoroughly; for indeed what more thorough taking away can well be supposed? The Greek Verb, Ἀραιεῖν, and the English Verb, *To take off*, seem both to carry the same allusion. And thus it is that Prepositions become Parts of other Words.

(g) See before p. 205.

T

Ch. III. thods, either by *Situation*, or by *Prepositions*; *the Nominative and Accusative Cases* by *Situation*; *the rest*, by *Prepositions*. But this we shall make the Subject of a Chapter by itself, concluding here our Inquiry concerning *Prepositions*.

CHAP.

## C H A P. IV.

*Concerning Cases.*

**A**S CASES, or at least their various Ch. IV.  
Powers, depend on the knowledge partly of *Nouns*, partly of *Verbs*, and partly of *Prepositions*; they have been reserved, till those Parts of Speech had been examined and discussed, and are for that reason made the Subject of so late a Chapter, as the present.

THERE are no CASES in the modern Languages, except a few among the *primitive Pronouns*, such as I, and ME; JE, and MOY; and the *English Genitive*, formed by the addition of s, as when from *Lion*, we form *Lion's*; from *Ship*, *Ship's*. From this defect however we may be enabled to discover in some instances *what a Case is*, the *Periphrasis*, which sup-

Ch. IV. plies its place, being *the Case* (as it were) *unfolded*. Thus *Equi* is analyzed into *Du Cbeval, Of the Horfe*; *Equo* into *Au Cbeval, To the Horfe*. And hence we see that the GENITIVE and DATIVE CASES imply the joint Power of a *Noun* and a *Preposition*, the Genitive's Preposition being *A, De, or Ex*, the Dative's Preposition being *Ad, or Versus*.

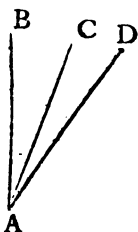
WE have not this assistance as to the ACCUSATIVE, which in modern Languages (a few instances excepted) is only known from its position, that is to say, by being subsequent to its Verb, in the collocation of the words.

THE VOCATIVE we pass over from its little use, being not only unknown to the modern Languages, but often in the ancient being supplied by the *Nominative*.

THE ABLATIVE likewise was used by the *Romans* only; a Case they seem to have adopted

adopted to associate with their Prepositions, Ch. IV. as they had deprived their *Genitive* and *Dative* of that privilege; a Case certainly not necessary, because the *Greeks* do as well without it, and because with the *Romans* themselves it is frequently undistinguished.

THERE remains the NOMINATIVE, which whether it were a Case or no, was much disputed by the Antients. The *Peripatetics* held it to be no Case, and likened the Noun, in this its *primary* and *original Form*, to a perpendicular Line, such for example, as the line A B.



The Variations from the Nominative, they considered as if A B were to fall from its perpendicular, as for example, to A C, or A D. Hence then they only called these Variations, ΠΙΤΩΣΕΙΣ, CASUS, CASES, or



Ch. IV. FALLINGS. The *Stoics* on the contrary, and the *Grammarians* with them, made the *Nominative* a CASE also. Words they considered (as it were) *to fall from the Mind, or discursive Faculty*. Now when a Noun fell thence *in its primary Form*, they then called it ΠΤΩΣΙΣ ΟΡΘΗ, CASUS RECTUS, AN ERECT, OR UPRIGHT CASE OR FALLING, such as A B, and by this name they distinguished the *Nominative*. When *it fell from the Mind under any of its variations*, as for example in the form of a *Genitive, a Dative, or the like*, such variations they called ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ, CASUS OBLIQUI, OBLIQUE CASES, OR SIDE-LONG FALLINGS (such as A C, or A D) in opposition to the other (that is A B) which was erect and perpendicular (a). Hence too *Grammarians* called the Method of enumerating the various Cases of a Noun, ΚΛΙΣΙΣ, DECLINATIO, a DECLENSION, it

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(a) See *Ammon.* in *Libr. de Interpr.* p. 35.

it being a sort of *progressive Descent* from Ch. IV. *the Noun's upright Form thro' its various declining Forms*, that is, a Descent from A B, to A C, A D, &c.

OF these CASES we shall treat but of four, that is to say, the NOMINATIVE, the ACCUSATIVE, the GENITIVE, and the DATIVE.

IT has been said already in the preceding Chapter, that the great Objects of natural Union are SUBSTANCE and ATTRIBUTE. Now from this *Natural Concord* arises the *Logical Concord* of SUBJECT and PREDICATE, and the *Grammatical Concord* of SUBSTANTIVE and ATTRIBUTIVE (*b*). These CONCORDS in SPEECH produce PROPOSITIONS and SENTENCES, as that previous CONCORD in NATURE produces NATURAL BEINGS. This being

T 4                      admitted

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(*b*) See before, p. 264.

Ch. IV. admitted, we proceed by observing, that  
 when a Sentence is regular and orderly,  
*Nature's Substance*, the *Logician's Subject*,  
 and the *Grammarian's Substantive* are all  
 denoted by that Case, which we call the  
 NOMINATIVE. For example, CÆSAR  
*pugnat*, ÆS *ingitur*, DOMUS *ædificatur*,  
 We may remark too by the way, that *the*  
*Character of this Nominative* may be learnt  
 from its *Attributive*. The Action implied  
 in *pugnat*, shews its Nominative CÆSAR  
 to be an Active efficient Cause; the Passion  
 implied in *ingitur*, shews its Nominative  
 ÆS to be a Passive Subject, as does the  
 Passion in *ædificatur* prove DOMUS to be  
 an Effect.

As therefore every Attribute would  
 as far as possible conform itself to its Sub-  
 stantive, so for this reason, when it has  
 Cases, it imitates its Substantive, and ap-  
 pears as a *Nominative* also. So we find it  
 in such instances as—CICERO *est* ELO-  
 QUENS; VITIUM *est* TURPE; HOMO *est*  
 ANIMAL,

ANIMAL, &c. When it has no Cases, Ch. IV. (as happens with Verbs) it is forced to content itself with such affimilations as it has, those of Number and Person \*; as when we say, CICERO LOQUITUR; NOS LOQUIMUR; HOMINES LOQUUNTUR.

FROM what has been said, we may make the following observations—that as there can be *no Sentence without a Substantive*, so that Substantive, if the Sentence be *regular*, is always denoted by a *Nominative*—that on this occasion *all the Attributives, that have Cases*, appear as *Nominatives* also—that there may be a regular and perfect Sentence *without any of the other Cases*, but that *without one Nominative at least*, this is utterly impossible. Hence therefore we form its Character and Description—THE NOMINATIVE is that Case, without which there can be no regular

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\* What sort of Number and Person Verbs have, see before, p. 170, 171.

Ch. IV. *lar (c) and perfect Sentence.* We are now  
 to search after another Case.

WHEN the *Attributive* in any Sentence is some *Verb denoting Action*, we may be assured the *principal Substantive* is some *active efficient Cause*. So we may call *Achilles* and *Lysippus* in such Sentences as *Achilles vulneravit, Lysippus fecit*. But though this be evident and clearly understood, the Mind is still *in suspence*, and finds its conception *incomplete*. ACTION, it well knows, not only requires some *Agent*, but it must have a *Subject* also to work on, and it must produce some *Effect*. It is then to denote one of these (that is, the *Subject* or the *Effect*) that the Authors of Language

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(c) We have added *regular* as well *perfect*, because there may be *irregular* Sentences, which may be *perfect* without a *Nominative*. Of this kind are all Sentences, made out of those Verbs, called by the *Stoics* Παρασυσβέματα or Παρακατηγορήματα, such as Σωκράτης μεταίμελει, *Socratem facitet*, &c. See before, p. 180.

guage have destined THE ACCUSATIVE. Ch. IV.  
*Achilles vulneravit* HECTOREM—here the  
 Accusative denotes the Subject. *Lysippus*  
*fecit* STATUAS—here the Accusative  
 denotes the Effect. By these additional  
 Explanations the Mind becomes satisfied,  
 and the Sentences acquire a Perfection,  
 which before they wanted. In whatever  
 other manner, whether figuratively, or  
 with Prepositions, this Case may have  
 been used, its first destination seems to  
 have been that here mentioned, and hence  
 therefore we shall form its Character and  
 Description—THE ACCUSATIVE is that  
 Case, which to an efficient Nominative and  
 a Verb of Action subjoins either the Effect  
 or the passive Subject. We have still left  
 the Genitive and the Dative, which we  
 investigate, as follows.

IT has been said in the preceding Chap-  
 ter (d), that when the Places of the No-  
 minative

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(d) See before, p. 265.

Ch. IV. *minative* and the *Accusative* are filled by proper Substantives, other Substantives are annexed by the help of *Prepositions*. Now, though this be so far true in the modern Languages, that (a very few instances excepted) they know no other method; yet is not the rule of equal latitude with respect to the *Latin* or *Greek*, and that from reasons which we are about to offer.

AMONG the various Relations of Substantives denoted by Prepositions, there appear to be two principal ones; and these are, the *Term* or *Point*, which something commences FROM, and the *Term* or *Point*, which something tends TO. These Relations the *Greeks* and *Latins* thought of so great importance, as to distinguish them, when they occurred, by *peculiar Terminations of their own*, which express their force, *without the help of a Preposition*. Now it is here we behold the Rise of the antient Genitive, and Dative, the GENITIVE being formed to express all Relations

commencing FROM *itself*; THE DATIVE, Ch. IV. *all Relations tending TO itself.* Of this } there can be no stronger proof, than the Analysis of these Cases in the modern Languages, which we have mentioned already (e).

IT is on these Principles that they say in Greek—*Δεομαι ΣΟΥ, δίδωμι ΣΟΙ, OF thee I ask, To thee I give.* The reason is, in requests the person requested is one whom something is expected *from*; in donations, the person presented is one whom something passes *to*. So again—(f) *Πεποιήται λίθος, it is made of Stone.* Stone was the passive Subject, and thus it appears in the *Genitive*, as being the *Term from, or out of which.* Even in *Latin*, where the Syntax is more formal and strict, we read—

*Implentur*

(e) See before, p. 275. 276.

(f) *Χρυσού επιποιμήνος, καὶ ἰδίφαιλος, made of Gold and Ivory.* So says *Pausanias* of the Olympian *Jupiter*, L. V. p. 400. See also *Hom. Iliad.* Σ. 574.



Ch. IV. *Implentur veteris Bacchi, pinguisque fe-*  
 ~~~~~  
rinæ. Virg.

The old Wine and Venifon were the funds or stores, *of* or *from* which they were filled. Upon the same principles, Πίνω τῷ ὕδατος, is a Phrase in *Greek*; and, *Je bois de l'eau*, a Phrase in *French*, as much as to say, *I take some or a certain part, FROM OR OUT OF a certain whole.*

WHEN we meet in Languages such Genitives as *the Son of a Father*; *the Father of a Son*; *the Picture of a Painter*; *the Painter of a Picture*, &c. these are all RELATIVES, and therefore each of them reciprocally a *Term or Point* to the other, FROM OR OUT OF which it derives its *Essence*, or at least its *Intellektion* (g).

THE

(g) All Relatives are said to reciprocate, or mutually infer each other, and therefore they are often express'd by this Case, that is to say, the Genitive. Thus *Aristotle*, Πάντα δὲ τὰ πρὸς τι πρὸς ἀλληλεπίφορα λέγεται,

THE *Dative*, as it implies *Tendency to* Ch. IV.
 is employed among its other uses to denote }
 the FINAL CAUSE, that being the Cause
to which all Events, not fortuitous, may be
 said to tend. It is thus used in the follow-
 ing instances, among innumerable others.

—TIBI *suaveis dædala tellus*
Submittit flores— Lucret.

—TIBI *brachia contrahit ardens*
Scorpions— Virg. G. I.

—TIBI *serviat ultima Thule.*
 Ibid.

AND so much for CASES, their Origin
 and Use; a Sort of Forms, or Termina-
 tions,

οἶον ὁ δῶλ• διοπότι δῶλ•, καὶ ὁ διοπότι δῶλ• διοπότι λέγεται
 εἶναι, καὶ τὸ διπλάσιον ἡμίσι• διπλάσιον, καὶ τὸ ἡμισυ διπλάσιον
 ἡμισυ. *Omnia vero, quæ sunt ad aliquid, referuntur ad
 ea, quæ recipiuntur. Ut servus dicitur domini servus;
 et dominus, servi dominus; necnon duplum, dimidii duplum;
 et dimidium, dupli dimidium. Categor. C. VII.*

Ch. IV. tions, which we could not well pass over, from their great importance (*b*) both in the *Greek* and *Latin* Tongues; but which however, not being among the Essentials of Language, and therefore not to be found in many particular Languages, can be hardly said to fall within the limits of our Inquiry.

(*b*) *Annon et illud observatione dignum (licet nobis modernis spiritus nonnihil redundat) antiquas Linguas plenas declinationum, casuum, conjugationum, et similium fuisse; modernas, bis ferè destitutas, plurima per præpositiones et verba auxiliaria segnitèr expedire? Sanè faciliè quis conjiciat (utcunque nobis ipsi placeamus) ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora. Bacon. de Augm. Scient. VI. 1.*

C H A P. V.

*Concerning Interjections—Recapitulation—
Conclusion.*

BESIDES the Parts of Speech before Ch. V. mentioned, there remains THE INTERJECTION. Of this Kind among the *Greeks* are ὦ, Φέῦ, ἄι, &c. among the *Latins*, *Ab! Heu! Hei!* &c. among the *English*, *Ab! Alas! Fie!* &c. These the *Greeks* have ranged among their *Adverbs*; improperly, if we consider the Adverbial Nature, which always co-incides with some Verb, as its Principal, and to which it always serves in the character of an *Attributive*. NOW INTERJECTIONS *co-incide with no Part of Speech, but are either uttered alone, or else thrown into a Sentence, without altering its Form, either in Syntax or Signification.* The *Latins* seem therefore to have done better in † separating

† *Vid. Servium in Æneid. XII. v. 486.*

Ch. V. rating them by themselves, and giving
 them a name by way of distinction from
 the rest.

SHOULD it be ask'd, if not Adverbs, what then are they? It may be answered, not so properly Parts of Speech, as adventitious Sounds; certain VOICES OF NATURE, rather than Voices of *Art*, expressing those Passions and natural Emotions, which spontaneously arise in the human Soul, upon the View or Narrative of interesting Events (a).

“ AND

(a) INTERJECTIONES a Græcis ad Adverbia referuntur, atque eos sequitur etiam Boetbius. Et recte quidem de iis, quando casum regunt. Sed quando orationi solum inseruntur, ut nota affectus, velut suspirii aut metus, vix videntur ad classem aliquam pertinere, ut quæ NATURALES sint NOTÆ; non, aliarum vocum instar, ex instituto significant. Voss. de Anal. L. I. c. 1. INTERJECTIO est Vox affectum mentis significans, ac citra verbi opem sententiam complens. Ibid. c. 3. Restat classum extrema, INTERJECTIO. Hujus appellatio non
simi-

“ AND thus we have found that ALL **Ch. V.**
 “ WORDS ARE EITHER SIGNIFICANT BY
 “ THEMSELVES, OR ONLY SIGNIFICANT,
 U 2 “ WHEN

ſimiliter ſe habet ac Conjunctionis. Nam cum hæc dicatur Conjunctionis, quia conjungat; Interjectio tamen, non quia interjacet, ſed quia interjicitur, nomen accipit. Nec tamen de ſe eiſus eſt, ut interjiciatur; cum per ſe compleat ſententiam, nec raro ab eâ incipiat oratio. Ibid. L. IV. c. 28. INTERJECTIONEM non eſſe partem Orationis ſic oſtendo: Quod naturale eſt, idem eſt apud omnes: Sed gemitus & ſigna lætitiæ idem ſunt apud omnes: Sunt igitur naturales. Si vero naturales, non ſunt partes Orationis. Nam eæ partes, ſecundum Ariſtotelem, ex inſtituto, non naturâ, debent conſtare. Interjectionem Græci Adverbiis adnumerant; ſed falſo. Nam neque, &c. Sanct. Miner. L. I. c. 2. INTERJECTIONEM Græci inter Adverbia ponunt, quoniam hæc quoque vel adjungitur verbis, vel verba ei ſubaudiuntur. Ut ſi dicam—Papæ! quid video?—vel per ſe—Papæ! etiamſi non addatur, Miror; habet in ſe ipſius verbi ſignificationem. Quæ res maxime fecit Romanarum artium Scriptores ſeparatim banc partem ab Adverbiis accipere; quia videtur affectum habere in ſeſe Verbi, et plenam motûs animi ſignificationem, etiamſi non addatur Verbum, demonſtrare. Interjectio tamen non ſolum illa, quæ dicunt Græci οὐρανισμὸν, ſignificat; ſed etiam voces, quæ cujuſcunque paſſionis animi pulſu per exclamationem interjiciuntur. Priſc. L. XV.

Ch. V. “ WHEN ASSOCIATED—*that those significant by themselves, denote either SUBSTANCES or ATTRIBUTES, and are called for that reason SUBSTANTIVES and ATTRIBUTIVES—that the Substantives are either NOUNS or PRONOUNS—that the ATTRIBUTIVES are either PRIMARY or SECONDARY—that the Primary Attributives are either VERBS PARTICIPLES, or ADJECTIVES; the Secondary, ADVERBS—Again, that the Parts of Speech, only significant when associated, are either DEFINITIVES or CONNECTIVES that the Definitives are either ARTICULAR, or PRONOMINAL—and that the Connectives are either PREPOSITIONS or CONJUNCTIONS.*”

AND thus have we resolved LANGUAGE, AS A WHOLE INTO ITS CONSTITUENT PARTS, which was the first thing, that we proposed, in the course of this Inquiry (b).

BUT

(b) See before, p. 7.

BUT now as we conclude, methinks I Ch. V.
 hear some Objector, demanding with an
 air of pleasantry, and ridicule—“ *Is there*
 “ *no speaking then without all this trouble?*
 “ *Do we not talk every one of us, as well*
 “ *unlearned, as learned; as well poor Pea-*
 “ *sants, as profound Philosophers?*” We
 may answer by interrogating on our part
 —Do not those same poor Peasants use
 the Levar and the Wedge, and many
 other Instruments, with much habitual
 readiness? And yet have they any con-
 ception of those Geometrical Principles,
 from which those Machines derive their
 Efficacy and Force? And is the Ignorance
 of these Peasants, a reason for others to
 remain ignorant; or to render the Subject
 a less becoming Inquiry? Think of Ani-
 mals, and Vegetables, that occur every
 day—of Time, of Place, and of Motion
 —of Light, of Colours, and of Gravita-
 tion—of our very Senses and Intellect,
 by which we perceive every thing else—

Ch. V. THAT they are, we all know, and are perfectly satisfied—WHAT they are, is a Subject of much obscurity and doubt. Were we to reject this last Question, because we are certain of the first, we should banish all Philosophy at once out of the world (c).

BUT a graver Objector now accosts us, “*What (says he) is the UTILITY? Whence the Profit, where the Gain?*” Every Science whatever (we may answer) has its Use. Arithmetic is excellent

(c) Ἄλλ' ἔστι πολλὰ τῶν ὄντων, ἃ τῆς μὲν ὑπαρξίν ἔχει γνωριμωτάτην, ἀγνωστοτάτην δὲ τὴν ἐστίαν· ὡσπερ ἦτε κινήσεις, καὶ ὁ τόπος, ἔτι δὲ μᾶλλον ὁ χρόνος. Ἐκάστη γὰρ τούτων τὸ μὲν εἶναι γνώριμον καὶ ἀναμφίλεκτον· τίς δὲ ποτέ ἐστιν αὐτῶν ἡ ἐστία, τῶν χαλεπωτάτων ἐραθῆναι. Ἐστὶ δὲ δὴ τί τῶν τοιούτων καὶ ἡ ψυχὴ· τὸ μὲν γὰρ εἶναι τι τὴν ψυχὴν, γνωριμώτατος καὶ φανερώτατος· τί δὲ ποτέ ἐστιν, ἔραθιον καταμαθεῖν. Ἀλεξάνδ. Ἀφροδ. Περὶ Ψυχῆς, Β'. p. 142.

lent for the guaging of Liquors; Geome- Ch. V.
 try, for the meafuring of Eftates; Astro-
 nomy, for the making of Almanacks; and
 Grammar perhaps, for the drawing of
 Bonds and Conveyances.

THUS much to the *Sordid*—If the
Liberal ask for something better than this,
 we may answer and assure them from the
 best authorities, that every Exercise of the
 Mind upon Theorems of Science, like
 generous and manly Exercise of the
 Body, tends to call forth and strengthen
 Nature's original Vigour. Be the Sub-
 ject itself immediately lucrative or not,
 the Nerves of Reason are braced by the
 mere Employ, and we become abler Ac-
 tors in the Drama of Life, whether our
 Part be of the busier, or of the sedater
 kind.

Ch. V. **P**ERHAPS too *there is a Pleasure even in*
 Science itself, distinct from any End, to
 which it may be farther conducive. Are
 not Health and Strength of *Body* desirable
 for their own sakes, tho' we happen not
 to be fated either for Porters or Draymen;
 And have not Health and Strength of
Mind their intrinsic Worth also, tho' not
 condemned to the low drudgery of sordid
 Emolument? Why should there not be
 a *Good* (could we have the Grace to re-
 cognize it) *in the mere Energy of our In-*
*tellec*t, as much as in Energies of lower
 degree? The Sportsman believes there is
 Good in his Chace; the Man of Gaiety,
 in his Intrigue; even the Glutton, in his
 Meal. We may justly ask of these, *why*
they pursue such things; but if they an-
 swer, *they pursue them, because they are*
 GOOD, it would be folly to ask them far-
 ther, *WHY they PURSUE what is GOOD.*
 It might well in such case be replied on
 their

their behalf (how strange soever it may Ch. V.
 at first appear) *that if there was not some-
 thing GOOD, which was in no respect USE-
 FUL, even things useful themselves could not
 possibly have existence.* For this is in fact
 no more than to assert, that some things
 are ENDS, some things are MEANS, and
 that if there were NO ENDS, there could
 be of course NO MEANS.

IT should seem then the Grand Question
 was, WHAT IS GOOD—that is to say,
*what is that which is desirable, not for
 something else, but for itself;* for whe-
 ther it be the Chace, or the Intrigue, or
 the Meal, may be fairly questioned, since
 Men in each instance are far from being
 agreed.

IN the mean time it is plain from daily
 experience, there are infinite Pleasures,
 Amusements, and Diversions, some for
 Summer, others for Winter; some for
 Country

Ch. V. Country, others for Town; some, easy, indolent, and soft; others, boisterous, active, and rough; a multitude diversified to every taste, and which for the time are enjoyed as PERFECT GOOD, *without a thought of any End, that may be farther obtained.* Some Objects of this kind are at times sought by all men, excepting alone that contemptible Tribe, who, from a love to the Means of life wholly forgetting its End, are truly for that reason called *Misers*, or Miserable.

IF there be supposed then a Pleasure, a Satisfaction, a Good, a Something valuable for its self without view to any thing farther, in so many Objects of the *subordinate* kind; shall we not allow the same praise to the *sublimest* of all Objects? Shall THE INTELLECT alone feel no pleasures *in its Energy*, when we allow them to the grossest Energies of Appetite, and Sense? Or if the Reality of all Pleasures and Goods
were

were to be controverted, may not the *In-Ch. V. Intellectual* Sort be defended, as rationally as any of them? Whatever may be urged in behalf of the rest (for we are not now arraigning them) we may safely affirm of **INTELLECTUAL GOOD**, that it is “ the Good of that Part, which is most excellent within us; that it is a Good accommodated to all Places and Times; which neither depends on the will of others, nor on the affluence of external Fortune; that it is a Good, which decays not with decaying Appetites, but often rises in vigour, when those are no more (d).”

THERE is a Difference, we must own, between this *Intellectual* Virtue, and *Moral* Virtue. **MORAL VIRTUE**, from its Employment, may be called more **HUMAN**,
as

(d) See Vol. I. p. 119, 120, &c.

Ch. V. as it tempers our Appetites to the purposes of human Life. But INTELLECTUAL VIRTUE may be surely called more DIVINE, if we consider the Nature and Sublimity of its End.

INDEED for *Moral Virtue*, as it is almost wholly conversant about Appetites, and Affections, either to reduce the natural ones to a proper Mean, or totally to expel the unnatural and vitious, it would be impious to suppose THE DEITY to have occasion for such an Habit, or that any work of this kind should call for his attention. Yet GOD IS, and LIVES. So we are assured from Scripture it self. What then may we suppose the DIVINE LIFE to be? Not a Life of Sleep, as Fables tell us of *Endymion*. If we may be allowed then to conjecture with a becoming reverence, what more likely, than A PERPETUAL ENERGY OF THE PUREST INTELLECT ABOUT THE FIRST, ALL-COMPREHENSIVE

COMPREHENSIVE OBJECTS OF INTEL-**Ch. V.**
 LECTION, WHICH OBJECTS ARE NO-
 OTHER THAN THAT INTELLECT IT-
 SELF? For in pure INTELLECTION it
 holds the reverse of all Sensation, that
 THE PERCEIVER AND THING PER-
 CEIVED are ALWAYS ONE AND THE
 SAME (e).

IT

(e) Ἐι ἔν ἕτας εὔ ἔχει, ὡς ἡμεῖς ποτε, ὁ Θεὸς αἰὶ, θανματόν
 εἰ δὲ μᾶλλον, ἔτι θανμασιώτερον ἔχει δὲ ἄδι, καὶ ζωὴ δὲ γε
 ὑπάρχει· ἢ γὰρ Νῦ ἐέργεια, ζωὴ Ἐκείνος δι, ἢ ἐέργεια·
 ἐέργεια δὲ ἢ καθ' αὐτήν, ἐκείνη ζωὴ αἰδίος καὶ αἰδίος· Φαμέν δὲ
 τὸν Θεὸν εἶναι ζῶον αἰδίον, ἀριστον ὡς ζωὴ καὶ αἶων συνεχῆς καὶ
 αἰδίος ὑπάρχει τῷ Θεῷ. ΤΟΥΤΟ γὰρ Ο ΘΕΟΣ. Τῶν μετὰ τὰ
 φουσ· Δ'. ζ'. It is remarkable in Scripture that God is
 peculiarly characterized as a LIVING GOD, in op-
 position to all false and imaginary Deities, of whom
 some had no pretensions to Life at all; others to none
 higher than that of Vegetables or Brutes; and the
 best were nothing better than illustrious Men, whose
 existence was circumscribed by the short period of Hu-
 manity.

To

Ch. V. It was Speculation of this kind concerning THE DIVINE NATURE, which induced one of the wisest among the Antients to believe—" That the Man, " who could live in the pure enjoyment " of his *Mind*, and who properly cultivated that *divine* Principle, was *happiest* " in himself, and *most beloved by the Gods*. " For if the Gods had any regard to " what pass among Men (as it appeared " they had) it was probable they should " rejoice in *that which was most excellent*, " and by nature *the most nearly allied to* " *themselves*; and, as this was MIND, " that they should requite the Man, who " most loved and honoured *This*, both " from his regard to that which *was* " *dear*

To the passage above quoted, may be added another, which immediately precedes it. Ἄυτὸν δὲ νοῦν ὁ
 ἄνθρωπος κατὰ μετάληψιν τῆ νοητῆ· νοητὸς γὰρ γίνεται, διγλάνων καὶ
 νοῶν· ὡς ται ΤΑΥΤΟΝ ΝΟΥΣ ΚΑΙ ΝΟΗΤΟΝ.

“ *dear* to themselves, and from his act- Ch. V.
 “ ing a Part, which was laudable and }
 “ right (*f*).”

AND thus in all SCIENCE there is
 something *valuable for itself*, because it
 contains within it something which is
divine.

(*f*) ἠθικ. Νικομαχ. τὸ Κ'. κεφ. 5.

End of the SECOND BOOK.

HER-



Philip C. M.

H E R M E S :


O R

A PHILOSOPHICAL INQUIRY
CONCERNING UNIVERSAL GRAMMAR.

B O O K III.

C H A P. I.

*Introduction—Division of the Subject into
its principal Parts.*

SOME things the MIND performs Ch. I.
thro' the BODY; as for example, 
the various Works and Energies of
Art. Others it performs *without such Me-
dium*; as for example, when it thinks,
and reasons, and concludes. Now tho'
the Mind, in either case, may be called
the Principle or Source, yet are these last
X more

Ch. I. more properly *its own* peculiar Acts, as being immediately referable to its own innate Powers. And thus is MIND *ultimately the Cause of all*; of every thing at least that is *Fair and Good*.

AMONG those Acts of Mind more immediately its own, that of *mental Separation* may be well reckoned one. *Corporeal Separations*, however accurate otherwise, are in one respect incomplete, as they may be repeated without end. The *smallest Limb*, severed from the *smallest Animalcule* (if we could suppose any instrument equal to such dissection) has still a triple Extension of length, breadth, and thickness; has a figure, a colour, with perhaps many other qualities; and so will continue to have, tho' thus divided to infinity. But (a) the *Mind* surmounts all power of *Concretion*,

(a) *Itaque Naturæ faciendæ est prorsus Solutio & Separatio; non per Ignem certe, sed per Mentem, tanquam ignem divinum. Bacon. Organ. Lib. II. 16.*

cretion, and can place in the simplest Ch. I.
 manner every Attribute by itself; convex
 without concave; colour without super-
 ficies; superficies without Body; and Body
 without its Accidents; as distinctly each
 one, as tho' they had never been united.

And thus it is that it penetrates into the
 recesses of all things, not only dividing
 them, as *Wholes*, into their *more conspicuous*
Parts, but persisting, till it even separate
 those *Elementary Principles*, which, being
 blended together after a more mysterious
 manner, are united in the *minuteſt Part*,
 as much as in the *mightieſt Whole* (b).

Now if MATTER and FORM are among
 these Elements, and deserve perhaps to be
 esteemed as *the principal* among them, it
 may not be foreign to the Design of this
 Treatise, to seek whether *these*, or *any*
things analogous to them, may be found in

X 2

SPEECH

(b) See below, p. 312.

Ch. I. SPEECH OR LANGUAGE (c). This therefore we shall attempt after the following method.

EVERY

(c) See before p. 2. 7. MATTER and FORM (in Greek $\Upsilon\Lambda\text{H}$ and $\text{E}\text{I}\Delta\text{O}\Sigma$) were Terms of great import in the days of antient Philosophy, when things were scrutinized rather at their beginning than at their End. They have been but little regarded by modern Philosophy, which almost wholly employs itself about the last order of Substance, that is to say, the *tangible, corporeal* or *concrete*, and which acknowledges no separations even in this, but those made by mathematical Instruments or Chemical Procefs.

The original meaning of the Word $\Upsilon\Lambda\text{H}$, was SYLVA, a WOOD. Thus *Homer*.

—Τρέμει δ' ἔρτα μακρὰ καὶ $\Upsilon\Lambda\text{H}$,
Ποσσὶν ὑπ' ἀθανάτοις Ποσειδάωνος ἰόντος.

*As Neptune pass, the Mountains and the WOOD
Trembled beneath the God's immortal Feet.*

Hence as WOOD was perhaps the first and most useful kind of Materials, the Word $\Upsilon\Lambda\text{H}$, which denoted it, came to be by degrees extended, and at length to denote MATTER or MATERIALS in general. In this sense Brass was called the $\Upsilon\Lambda\text{H}$ or *Matter* of a Statue; Stone, the $\Upsilon\Lambda\text{H}$ or *Matter* of a Pillar; and so in other instances. The *Platonic Calcidius*, and other

Authors

EVERY thing in a manner, whether Ch. I.
 natural or artificial, is in its constitution }
 com-

Authors of the latter Latinity use SYLVA under the same extended and comprehensive Signification.

Now as the Species of *Matter* here mentioned, (Stone, Metal, Wood, &c.) occur most frequently in common life, and are all nothing more than natural Substances or Bodies, hence by the Vulgar, MATTER and BODY have been taken to denote the same thing; *Material* to mean *Corporeal*; *Immaterial*, *Incorporeal*, &c. But this was not the Sentiment of Philosophers of old, by whom the Term *Matter* was seldom used under so narrow an acceptation. By these, every thing was called ΥΛΗ, or MATTER, whether corporeal or incorporeal, which was *capable of becoming something else*, or *of being moulded into something else*, whether from the operation of Art, of Nature, or a higher Cause.

In this sense they not only called *Brass* the ὕλη of a Statue, and *Timber* of a Boat, but *Letters* and *Syllables* they called the ὕλαι of Words; *Words* or *simple Terms*, the ὕλαι of Propositions; and *Propositions* themselves the ὕλαι of Syllogisms. The *Stoics* held all things out of our own power (τὰ ἐκ ἑφ' ἡμῶν) such as *Wealth* and *Poverty*, *Honour* and *Dishonour*,

Ch. I. compounded of something COMMON, and
 something PECULIAR; of something Com-
 mon,

Health and Sicknels, Life and Death, to be the *ἕλαι*, or *Materials of Virtue or Moral Goodness*, which had its essence in a proper conduct with respect to all these, (Vid. *Arr. Epict. L. I. c. 29.* Also Vol. the first of these miscellaneous Treatises, p. 187, 309. M. Ant. XII. 29. VII. 29. X. 18, 19. where the *ἕλαι* and *Ἀτιώδης* are opposed to each other). The *Peripatetics*, tho' they expressly held the Soul to be *ἀσώματος*, or *Incorporeal*, yet still talked of a *Νῦς ἕλαις*, a *material Mind or Intellect*. This to modern Ears may possibly sound somewhat harshly. Yet if we translate the Words, *Natural Capacity*, and consider them as only denoting that *original and native Power* of Intellection, which being previous to all *human Knowledge*, is yet necessary to its *reception*; there seems nothing then to remain, that can give us offence. And so much for the Idea of *ΥΛΗ*, or *MATTER*. See *Alex. Aphrod. de Anim.* p. 144. b. 145. *Arist. Metaph.* p. 121, 122, 141. *Edit. Sylb. Procl. in Euclid.* p. 22, 23.

As to *ΕΙΔΟΣ*, its original meaning was that of *FORM* or *FIGURE*, considered as denoting *visible Symmetry*, and *Proportion*; and hence it had its name from *Εἶδω* to *see*, Beauty of person being one of the noblest, and most excellent Objects of *Sight*. Thus *Euripides*,

Πρῶτον μὲν Εἶδος ἄξιον τυρανίδος.

Fair FORM to Empire gave the first pretence.

Now

mon; and belonging to many other things; Ch. I.
and of something *Peculiar*, by which it }
is

Now as the *Form* or *Figure* of visible Beings tended principally to *distinguish* them, and to give to each its Name and Essence; hence in a more general sense, *whatever of any kind (whether corporeal, or incorporeal)* was peculiar, essential, and distinctive, so as by its accession to any Beings, as to its *Υλη* or *Matter*, to mark them with a Character, which they had not before, was called by the Antients ΕΙΔΟΣ or FORM, Thus not only *the Shape* given to the Bras was called the Εἶδος or *Form* of the Statue; but the *Proportion* assigned to the Drugs was the Εἶδος or *Form* of the Medicine; *the orderly Motion* of the human Body was the Εἶδος or *Form* of the Dance; *the just Arrangement* of the Propositions, the Εἶδος or *Form* of the Syllogism. In like manner *the rational and accurate Conduct* of a *wise and good man*, in all the various Relations and Occurrences of life, made that Εἶδος or *Form*, described by Cicero to his Son,—FORMAM quidam ipsam, Marce fili, et tanquam faciem HONESTI vides: quæ, si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ, &c. De Offic. I.

We may go farther still—THE SUPREME INTELLIGENCE, which passes thro' all things, and which is the same to our Capacities, as Light is to our Eyes,

Ch. I. is distinguished, and made to be its true
and proper self.

HENCE

this supreme Intelligence has been called ΕΙΔΟΣ ΕΙΔΩΝ, THE FORM OR FORMS, as being the Fountain of all Symmetry, of all Good, and of all Truth; and as imparting to every Being those *essential* and *distinctive* Attributes, which make it to be *itself*, and *not any thing* else.

And so much concerning FORM, as before concerning MATTER. We shall only add, that it is in the *uniting* of these, that every thing generable begins to exist; in their *separating*, to *perish* and *be at an end*—that while the two co-exist, they co-exist not by *juxta-position*, like the stones in a wall, but by a more *intimate Co-incident*, complete in the minutest part—that hence, if we were to persist in dividing any substance (for example Marble) to infinity, there would still remain after every section both *Matter* and *Form*, and these as perfectly united, as before the Division began—lastly, that they are both *pre-existent* to the Beings, which they constitute; the *Matter* being to be found in the world at large; the *Form*, if artificial, pre-existing within the *Artificer*, or if natural, within the *supreme Cause*, the Sovereign Artist of the Universe,

—*Pulchrum pulcherrimus ipse*

Mundum mente gerens, smilique in imagine formans.

Even

HENCE LANGUAGE, if compared ac-Ch. I.
 cording to this notion to the murmurs of
 a Fountain,

Even without speculating so high as this, we may see among all animal and vegetable Substances, the Form pre-existing in their *immediate generating Cause*; Oak being the parent of Oak, Lion of Lion, Man of Man. &c.

Cicero's account of these Principles is as follows.

MATTER.

Sed subjektam putant omnibus sine ulla specie, atque carentem omni illa qualitate (faciamus enim tractando usitatius hoc verbum et tritius) MATERIAM quandam, ex qua omnia expressa atque efficta sint: (quæ tota omnia accipere possit, omnibusque modis mutari atque ex omni parte) eoque etiam interire, non in nihilum, &c. Acad. I. 8.

FORM.

Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum et mente complectimur.—HAS RERUM FORMAS appellat Ideas ille non intelligendi solum, sed etiam dicendi gravissimus auctor et magister, Plato: easque gigni negat, et ait semper esse, ac ratione et intelligentiâ contineri: cætera nasci, occidere, fluere, labi; nec diutius esse uno et eodem

Ch. I. a Fountain, or the dashings of a Cataract, has *in common* this, that like them, *it is a SOUND*. But then on the contrary it has *in peculiar* this, that whereas those Sounds have *no Meaning or Signification*, to Language a *MEANING or SIGNIFICATION is essential*. Again, Language, if compared to the Voice of irrational Animals, has *in common* this, that like them, *it has a Meaning*. But then it has this *in peculiar* to distinguish it from them, that whereas the *Meaning* of those Animal Sounds is derived *from NATURE*, that of Language is derived, not from Nature, but *from COMPACT (d)*.

FROM

codem statu. Quidquid est igitur, de quo ratione et viâ disputetur, id est ad ultimam sui generis Formam speciemque redigendum. Cic. ad M. Brut. Orat.

(d) The *Peripatetics* (and with just reason) in all their definitions as well of Words as of Sentences, made it a part of their character to be significant *κατὰ συνθήκην*, by *Compact*. See *Aristot. de Interp. c. 2. 4.* *Bæthius* translates the Words *κατὰ συνθήκην*, *ad placitum,*

FROM hence it becomes evident, that **Ch. I.**
LANGUAGE, taken in the most compre-
 hensive view, *implies certain Sounds, having*
certain Meanings; and that of these two
 Principles, the **SOUND** is as the **MATTER**,
 common (like other Matter) to many dif-
 ferent things; the **MEANING** as that pecu-
 liar and characteristic **FORM**, by which
 the Nature or Effence of Language be-
 comes complete.

tum, or secundum placitum, and thus explains them in his comment—SECUNDUM PLACITUM vero est quod secundum quandam positionem, placitumque ponentis aptatur; nullum enim nomen naturaliter constitutum est, neque unquam, sicut subiecta res à naturâ est, ita quoque a naturâ veniente vocabulo nuncupatur. Sed hominum genus, quod et ratione, et oratione vigeret, nomina posuit, eaque quibus libuit literis syllabisque conjungens, singulis subiectarum rerum substantiis dedit. Boeth. in Lib. de Interpret. p. 308.

C H A P.

C H A P. II.

*Upon the Matter, or common Subject of
Language.*

Ch. II. **T**HE Υ AH OR MATTER OF LANGUAGE comes first to be considered, a Subject, which order will not suffer us to omit, but in which we shall endeavour to be as concise as we can. Now this Υ AH or Matter is SOUND, and SOUND is *that Sensation peculiar to the Sense of Hearing, when the Air hath felt a Percussion, adequate to the producing such Effect (a).*
As

(a) This appears to be *Priscian's* Meaning when he says of a VOICE, what is more properly true of SOUND in general, that it is—*suum sensibile aurium, id est, quod propriè auribus accidit.* Lib. I. p. 537.

The following account of the *Stoics*, which refers the cause of SOUND to an *Undulation in the Air propagated circularly*, as when we drop a stone into a Cistern of water, seems to accord with the modern Hypothesis,
and

As the Causes of this Percussion are **Ch. II.** various, so from hence *Sound* derives the Variety of its Species.

FARTHER, as all these Causes are either Animal or Inanimate, so the two grand *Species* of Sounds are likewise *Animal* or *Inanimate*.

THERE is no peculiar Name for *Sound Inanimate*; nor even for that of Animals, when made by the trampling of their Feet, the fluttering of their Wings, or any other Cause, which is merely *accidental*. But that,

and to be as plausible as any—'Ακούει δὲ, τῷ μεταξὺ τῷ τε φωνοῦντος καὶ τῷ ἀκούοντος αἴρος πηλομένου σφαιροειδῶς, εἶτα κυματοῦμένη, καὶ ταῖς ἀκοαῖς προσπίπλοντος, ὡς κυματῆται τὸ ἐν τῇ δεξαμενῇ ὕδαρ κατὰ κύκλους ὑπὸ τῷ ἰμειθεύοντος λίθου—
Porro audire, cum is, qui medius inter loquentem, et audientem est, aer verberatur orbiculariter, deinde agitated auribus influit, quemadmodum et cisternæ aqua per orbes injecto agitur lapide. Diog. Laert. VII.

Ch. II. that, *which they make by proper Organs,*
 ~~~~~ *in consequence of some Sensation or inward*  
*Impulse such Animal Sound is called a*  
 VOICE.

As Language therefore implies that Sound called HUMAN VOICE; we may perceive that *to know the Nature and Powers of the Human Voice,* is in fact *to know THE MATTER or common Subject of Language.*

Now the Voice of Man, and it should seem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, and which Organs maintain the intercourse between these two. The Lungs furnish Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, serves to publish it abroad.

WHAT these Vocal Organs precisely are, is not in all respects agreed by Philosophers

sophers and Anatomists. Be this as it Ch. II. will, it is certain that the *mere primary and simple Voice is completely formed, before ever it reach the Mouth*, and can therefore (as well as Breathing) find a Passage thro' the Nose, when the Mouth is so far stopt, as to prevent the least utterance.

Now *pure and simple VOICE*, being thus produced, is (as before was observed) *transmitted to the Mouth*. HERE then, by means of certain *different Organs*, which do not change its primary Qualities, but only superadd others, it receives *the Form or Character of ARTICULATION*. For *ARTICULATION* is in fact nothing else, than *that Form or Character, acquired to simple Voice, by means of the Mouth and its several Organs, the Teeth, the Tongue, the Lips, &c.* The Voice is not by Articulation made more grave or acute, more loud or soft (which are its *primary Qualities*) but it acquires to these Characters  
certain

Ch. II. certain *others additional*, which are perfectly adapted to exist along with them (b).

THE

(b) The several Organs above mentioned not only serve the purposes of *Speech*, but those very different ones likewise of *Mastication* and *Respiration*; so frugal is Nature in thus assigning them double duty, and so careful to maintain her character of *doing nothing in vain*.

He, that would be informed, how much better the Parts here mentioned are framed for *Discourse* in *Man*, who is a *Discursive Animal*, than they are in other *Animals*, who are not so, may consult *Aristotle* in his *Treatise de Animal. Part. Lib. II. c. 17. L. III. c. 1. 3. De Animâ. L. II. c. 8. § 23, &c.*

And here by the way, if such Inquirer be of a Genius truly modern, he may possibly wonder how the Philosopher, considering (as it is modestly phrased) the Age in which he lived, should know so much, and reason so well. But if he have any taste or value for antient literature, he may with much juster cause wonder at the *Vanity* of his Contemporaries, who dream all Philosophy to be the Invention of their own Age, knowing nothing of those Antients still remaining for their perusal, tho' they are so ready on every occasion to give the preference to *themselves*.

The following account from *Ammonius* will shew whence the Notions in this chapter are taken, and what

THE *simplest* of these new Characters Ch. II.  
are those acquired thro' the *mere Openings*  
of

what authority we have to distinguish VOICE from mere SOUND; and ARTICULATE VOICE from SIMPLE VOICE.

Καὶ ΨΟΦΟΣ μὲν ἐστὶ πλογγὴ ἀέρος αἰσθητὴ ἀκοῆ· ΦΩΝΗ δὲ, ψόφος ἐξ ἔμφυχου γινόμενος, ὅταν διὰ τῆς συστολῆς τῷ θώρακος ἐκθλυβόμενος ἀπὸ τοῦ ἀνέμου ὁ εἰσπνευθεὶς αἶρ προσπίπῃ ἀθρόως τῇ καλεσμένῃ τραχεία ἀρτηρίᾳ, καὶ τῇ ὑπερώᾳ, ἥτοι τῷ γαργαρεῶνι, καὶ διὰ τῆς πλογγῆς ἀποτελῆ τινα ἤχον αἰσθητὸν, κατὰ τινα ὁρμὴν τῆς ψυχῆς· ὅπερ ἐπὶ τῶν ἰμπευσιῶν παρὰ τοῖς μουσικοῖς καλεσμένων ὀργάνων συμβαίνει, ὅσον αὐλῶν καὶ συρίγγων τῆς γλώττης, καὶ τῶν ὀδόντων, καὶ χειλέων πρὸς μὲν ΤΗΝ ΔΙΑΔΕΚΤΟΝ ἀναγκαίῳ ὄντων, πρὸς δὲ ΤΗΝ ἈΠΛΩΣ ΦΩΝΗΝ ἢ πάντως συμβαλλομένων.

—*Estque SONUS, ictus aeris qui auditu sentitur: VOX autem est sonus, quem animans edit, cum per thoracis compressionem aer attractus a pulmone, elisus simul totus in arteriam, quam asperam vocant, et palatum, aut gurgulionem impingit, et ex ictu sonum quendam sensibilem pro animi quodam impetu perficit. Id quod in instrumentis quæ quia insunt, ideo ἰμπευσὶ ἀ μουσικῶν dicuntur, usu venit, ut in tibiis, ac fistulis contingit, cum lingua, dentes labiaque ad loquelam necessaria sint, ad vocem vero simplicem non omnino conferant. Ammon. in Lib. de Intepr. p. 25. b. Vid. etiam Boerhave Institut. Medic. Sect. 626. 630.*

Ch. II. *of the Mouth*, as these Openings differ in giving the Voice a Passage. It is the Variety of Configurations in these Openings only, which gives birth and origin to the several VOWELS; and hence it is they derive their Name, by being thus *eminently Vocal* (c). and *easy to be sounded of themselves alone*.

THERE are *other articulate Forms*, which the Mouth makes not by mere Openings, but by *different Contacts of its different parts*; such for instance, as it makes by the Junction of the two Lips, of the Tongue with  
with

It appears that the *Stoics* (contrary to the notion of the *Peripatetics*) used the word ΦΩΝΗ to denote SOUND in general. They defined it therefore to be—Τὸ διὸν αἰσθητὸν ἀκοῆς, which justifies the definition given by *Priscian*, in the Note preceding. ANIMAL SOUND they defined to be—Ἄνε ἐπὶ ὀσμῆς ἀπεπληγμένους, *Air struck* (and so made audible) *by some animal impulse*; and HUMAN or RATIONAL SOUND they defined—Ἐναεθρος καὶ ἀπὸ διαλόγιας ἐκπεμπομένη, *Sound articulate and derived from the discursive faculty*. *Diog. Laert.* VII. 55.

(c) ΦΩΝΗΝΤΑ.

with the Teeth, of the Tongue with the Ch. II.  
 Palate, and the like. }

Now as all these several Contacts, unless some Opening of the Mouth either immediately precede, or immediately follow, would rather occasion Silence, than to produce a Voice; hence it is, that with some such Opening, either previous or subsequent, they are always connected. Hence also it is, that the *Articulations so produced* are called CONSONANT, because they sound not of themselves, and from their own powers, but *at all times in company with some auxiliary Vowel (d)*.

THERE are other subordinate Distinctions of these primary Articulations, which to enumerate would be foreign to the design of this Treatise.

IT is enough to observe, that they are all denoted by the common Name of ELE-

Y 2

MENT

Ch. II. MENT (*e*), in as much as every Articulation of every other kind is from them derived, and into them resolved. Under their *smallest* Combination they produce a *Syllable*; Syllables properly combined produce a *Word*; Words properly combined produce a *Sentence*; and Sentences properly combined produce an *Oration* or *Discourse*.

AND thus it is that to Principles *apparently* so trivial (*f*), as about twenty plain ele-

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(*e*) The Stoic Definition of an ELEMENT is as follows—Ἐστὶ δὲ στοιχεῖον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα, καὶ εἰς ὃ ἴσχατον ἀναλύεται. An ELEMENT is that, out of which, as their first Principle, things generated are made, and into which, as their last remains, they are resolved. Diog. Laert. VII. 176. What Aristotle says upon ELEMENTS with respect to the Subject here treated, is worth attending to—Φωνῆς στοιχεῖα, ἐξ ὧν σύγκειται ἡ φωνή, καὶ εἰς ἃ διαίρεται ἴσχατα· ἐκείνα δὲ μηκέτ' εἰς ἄλλας φωνὰς ἰτέρα; τῶ ἴδει αὐτῶν. The ELEMENTS OF ARTICULATE VOICE are those things, out of which the VOICE is compounded, and into which, as its last remains, it is divided: the Elements themselves being no farther divisible into other articulate Voices, differing in Species from them. Metaph. V. c. 3.

(*f*) The Egyptians paid divine Honours to the Inventor of Letters, and Regulator of Language, whom they

elementary Sounds, we owe that variety Ch. II.  
 of articulate Voices, which have been suf-  
 ficient to explain the Sentiments of so in-  
 numerable a Multitude, as all the present  
 and past Generations of Men.

IT

---

they called THEUTH. By the GREEKS he was wor-  
 shipped under the Name of HERMES, and represented  
 commonly by a *Head alone without other Limbs*, stand-  
 ing upon a *quadrilateral Basis*. The Head itself was  
*that of a beautiful Youth*, having on it a *Petafus*, or  
*Bonnet*, adorned with two Wings.

There was a peculiar reference in this Figure to the  
 ΕΡΜΗΣ ΛΟΓΙΟΣ, THE HERMES OF LANGUAGE  
 OR DISCOURSE. He possessed no other part of the  
 human figure but the HEAD, because *no other* was  
 deemed *requisite to rational Communication*. Words at  
 the same time, the medium of this Communication,  
 being (as Homer well describes them) *Ενια αλγοίρα*,  
*Winged Words*, were represented in their *Velocity* by the  
 WINGS of his Bonnet.

Let us suppose such a HERMES, having the *Front of  
 his Basis* (the usual place of Inscriptions) *adorned with  
 some old Alphabet*, and having a *Veil flung across*, by  
 which the Alphabet is *partly covered*. Let A YOUTH  
 be seen *drawing off his Veil*; and A NYMPH, near the  
 Youth, *transcribing what Sbe there discovers*.

Such a Design would easily indicate its Meaning.  
 THE YOUTH we might imagine to be THE GENIUS



Ch. II. IT appears from what has been said, that THE MATTER OF COMMON SUBJECT OF LANGUAGE IS *that Species of Sounds called VOICES ARTICULATE,*

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OF MAN (*Naturæ Deus humanæ*, as Horace stiles him;) THE NYMPH to be ΜΝΗΜΟΣΥΝΗ, or MEMORY as much as to insinuate that “MAN, for the Preservation of his *Deeds and Inventions*, was necessarily obliged to have recourse to LETTERS; and that MEMORY, being conscious of her own *Insufficiency* was glad to avail herself of so valuable an Acquisition.”

MR. STUART, well known for his accurate and elegant Edition of *the Antiquities of Athens*, has adorned this Work with a Frontispiece agreeable to the above Ideas, and that in a Taste truly *Attic and Simple*, which no one possesses more eminently than himself.

As to HERMES, his History, Genealogy, Mythology, Figure, &c. Vid. *Platon. Phileb.* T. II. p. 18. *Edit. Serran.* *Diod. Sic.* L. I. *Horat. Od.* X. L. I. *Hesiod. Theog.* V. 937. *cum Comment.* *Joan. Diaconi. Thycid.* VI. 27. *et Scholiast. in loc.* *Pigbium apud Gronov. Thesaur.* T. IX. p. 1164.

For the value and importance of Principles, and the difficulty in attaining them, see *Aristot. de Sophist. Elench.* c. 34.

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WHAT remains to be examined in the Ch. II. following Chapter, is Language under its characteristic and peculiar FORM, that is to say, Language considered, not with respect to *Sound*, but to *Meaning*.

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The following Passage, taken from that able Mathematician *Tacquet*, will be found peculiarly pertinent to what has been said in this chapter concerning *Elementary Sounds*, p. 324, 325.

*Mille milliones scriptorum mille annorum millionibus non scribent omnes 24 litterarum alphabeti permutationes, licet singuli quotidie absolverent 40 paginas, quarum unaquaque contineret diversos ordines litterarum 24. Tacquet Arithmeticae Theor. p. 381. Edit. Antverp. 1663.*

## C H A P. III.

*Upon the Form, or peculiar Character of  
Language.*

**Ch. III.** **W**HEN to any articulate Voice there accedes *by compact* a Meaning or Signification, such Voice by such accession is then called A WORD; and many Words, possessing their Significations (as it were) *under the same Compact* (a), unite in constituting a PARTICULAR LANGUAGE.

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(a) See before Note (c) p. 314. See also Vol. I. Treatise II. c. I. Notes (a) and (c).

The following Quotation from *Ammonius* is remarkable—Καθάπερ ἐν τῷ μὲν κατὰ τόπον κινεῖσθαι, φύσει, τὸ δὲ ἐρχεῖσθαι, δίσει καὶ κατὰ συνθήκην, καὶ τὸ μὲν ξύλον, φύσει, ἢ δὲ δύρα, δίσει· ἔτω καὶ τὸ μὲν φωεῖν, φύσει, τὸ δὲ δι' ὀνομάτων ἢ δημάτων σημαίνειν, δίσει—καὶ ἔοικε τὴν μὲν φωνητικὴν δύναμιν, ὄργανον ἕσαι τῶν ψυχικῶν ἐν ἡμῖν δυνάμεων γνωστικῶν, ἢ ὀρεκτικῶν, κατὰ φύσιν ἔχει ὁ ἄνθρωπος· παραπλησίω; τοῖς ἀλόγοις ζώοις·

IT appears from hence, that A WORD Ch. III.  
 may be defined *a Voice articulate, and significant by Compact*—and that LANGUAGE  
 may be defined *a System of such Voices, so significant.*

IT is from notions like these concerning Language and Words, that one may be

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ζῳοῖς· τὸ δὲ ὀνόμασιν, ἢ ῥήμασιν, ἢ τοῖς ἐκ τούτων συγκειμένοις  
 λόγοις χρῆσθαι πρὸς τὴν σημασίαν (ἐπέτι φύσει ἔσιν, ἀλλὰ θέσει)  
 ἐξαιρέτου ἔχειν πρὸς τὰ ἄλογα ζῳα, δότι καὶ μόνῃ τῶν θητῶν  
 αὐτοκινήτῃ μετέχει ψυχῆς, καὶ τεχνικῶς ἐνεργεῖν δυναμένης, ἵνα καὶ  
 ἐν αὐτῷ τῷ φωνεῖν ἢ τεχνικῇ αὐτῆς διακρίνηται δύναμις· δηλοῖσι δὲ  
 ταῦτα οἱ εἰς κάλλῃ συντιθέμενοι λόγοι μετὰ μέτρων, ἢ ἀνευ μέτρων.  
*In the same manner therefore, as local Motion is from  
 Nature, but Dancing is something positive; and as  
 Timber exists in Nature, but a Door is something posi-  
 tive; so is the power of producing a vocal Sound found-  
 ed in Nature, but that of explaining ourselves by Nouns,  
 or Verbs, something positive. And hence it is, that as  
 to the simple power of producing vocal Sound (which is as  
 it were the Organ or Instrument to the Soul's faculties of  
 Knowledge or Volition) as to this vocal power I say,  
 Man seems to possess it from Nature, in like manner as  
 irra-*

Ch. III. be tempted to call LANGUAGE a kind of  
 { PICTURE OF THE UNIVERSE, where the  
 Words are as the Figures or Images of all  
 particulars.

AND yet it may be doubted, how far  
 this is true. For if *Pictures* and *Images*  
 are all of them *Imitations*, it will follow,  
 that whoever has natural faculties to know  
 the

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*irrational animals: but as to the employing of Nouns, or Verbs, or Sentences composed out of them, in the explanation of our Sentiments (the things thus employed being founded not in Nature, but in Position) this he seems to possess by way of peculiar eminence, because he alone of all mortal Beings partakes of a Soul, which can move itself, and operate artificially; so that even in the Subject of Sound his artificial Power shews itself; as the various elegant Compositions both in Metre, and without Metre, abundantly prove. Ammon. de Interpr. p. 51. a.*

It must be observed, that *the operating artificially*, (*ἐνεργεῖν τεχνικῶς*) of which *Ammonius* here speaks, and which he considers as a distinctive Mark peculiar to the *Human Soul*, means something very different from the *mere producing works of elegance and design*; else it could never be a mark of Distinction between Man, and many other Species of Animals, such as the Bee, the Beaver, the Swallow, &c. See Vol. I. p. 8, 9, 10. 158, 159, &c.

the Original, will by help of the same Ch. III.  
 faculties know also its Imitations. But it  
 by no means follows, that he who knows  
 any Being, should know for that reason  
 its *Greek* or *Latin* Name.

THE Truth is, that every Medium,  
 through which we exhibit any thing to  
 another's Contemplation, is either derived  
 from *Natural Attributes*, and then it is  
 an IMITATION; or else from *Accidents*  
*quite arbitrary*, and then it is a SYM-  
 BOL (*b*).

Now,

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(*b*) Διαφέρει δὲ τὸ ΟΜΟΙΩΜΑ τῷ ΣΥΜΒΟΛΟΥ, καθόσον τὸ  
 μὲν ὁμοίωμα τὴν φύσιν αὐτὴν τῷ πράγματι κατὰ τὸ δυνατόν  
 ἀπεικονίζεσθαι βέβηται, καὶ ἐκ ἑστὶν ἐφ' ἧμῖν αὐτὸ μεταπλάσαι· τὸ  
 γὰρ ἐν τῇ εἰκόνι γεγραμμένον τῷ Σωκράτει ὁμοίωμα, εἰ μὴ καὶ τὸ  
 φαλακρὸν, καὶ τὸ σιμὸν, καὶ τὸ ἐξώφθαλμον ἔχει τῷ Σωκράτει, ἐπεὶ  
 ἂν αὐτῷ λέγοιτο εἶναι ὁμοίωμα· τὸ δὲ γὰρ σύμβολον, ἥτοι σημεῖον,  
 (ἄμφότερα γὰρ ὁ φιλόσοφος αὐτὸ ὀνομάζει) τὸ ἔστιν ἐφ' ἧμῖν ἔχει  
 ἅτε καὶ ἐκ μόνης ὑφισταμένοι τῆς ἡμετέρας ἐπινοίας· οἷον, τῷ  
 πότε δι' συμβόλλων ἀλλήλοις τὰς πολυμήντας, δύναται  
 σύμ-

Ch. III. Now, if it be allowed that in far the greater part of things, not any of their *natural* Attributes are to be found in articulate Voices, and that yet thro' such Voices things of every kind are exhibited, it will follow that WORDS *must of necessity be* SYMBOLS, because it appears that they cannot be *Imitations*.

BUT here occurs a Question, which deserves attention—" Why in the common "intercourse of men with men have "Imitations been neglected, and Symbols "pre-

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σύμβολον ἵνα κ' σάλπιγος ἀπήχησι, κ' λαμπάδος ρίψις, καθάπερ  
φησὶν Εὐριπίδης,

Ἐπεὶ δ' ἀφείθη σαρδός, ὡς τυρσηνικῆς  
Σάλπιγος ἦχος, σῆμα Φοίνιου μάχης.

Δύναται δὲ τις ὑποθέσθαι καὶ δοξαῖ ἀνάτασιν, καὶ βίβλος ἄφισιν,  
καὶ ἀλλὰ μυρία.—A REPRESENTATION or RESEMB-  
BLANCE differs from a SYMBOL, in as much as the  
Resemblance aims as far as possible to represent the very  
nature of the thing, nor is it in our power to shift or  
vary it. Thus a REPRESENTATION intended for So-  
crates in a Picture, if it have not those circumstances pec-  
uliar

“ preferred, although Symbols are only Ch. III.  
 “ known by Habit or Institution, while  
 “ Imitations are recognized by a kind of  
 “ natural Intuition ?” — To this it may be  
 answered, that if the Sentiments of the  
 Mind, like the Features of the Face, were  
 immediately visible to every beholder, the  
 Art of Speech or Discourse would have  
 been perfectly superfluous. But now,  
 while our Minds lie enveloped and hid,  
 and the Body (like a Veil) conceals every  
 thing but itself, we are necessarily compelled,  
 when we communicate our Thoughts,  
 to

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*cular to Socrates, the bald, the flat-nosed, and the Eyes projecting, cannot properly be called a Representation of him. But a SYMBOL or SIGN (for the Philosopher Aristotle uses both names) is wholly in our own power, as depending singly for its existence on our imagination. Thus for example, as to the time when two armies should engage, the Symbol or Sign may be the sounding of a Trumpet, the throwing of a Torch, (according to what Euripides says.*

*But when the flaming Torch was hurl'd, the sign  
 Of purple fight, as when the Trumpet sounds, &c.)  
 or else one may suppose the elevating of a Spear, the darting  
 of a Weapon, and a thousand ways besides. Ammonius  
 in Lib. de Interp. p. 17. b.*




**Ch. III.** to convey them to each other *through a Medium which is corporeal (c)*. And hence it is that all Signs, Marks, Imitations, and Symbols must needs be *sensible*, and addressed as *such* to the *Senses (d)*. Now THE SENSES, we know, never exceed their natural Limits; the Eye perceives no Sounds; the Ear perceives no Figures nor Colours. If therefore we were to converse, not by *Symbols* but by *Imitations*, as far as things are characterized by *Figure*

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(c) Αἱ ψυχὰὶ αἱ ἡμέτεραι, γυνταὶ μὲν ἔσαι τῶν σωματίων, ἠδύνατο δὲ αὐτῶν τῶν νοημάτων σημαίνει ἀλλήλαις τὰ πράγματα· Ἐπειδὴ δὲ σώμασι συνδέονται, δίκην ἑφθῆς περικαλύπτουσιν αὐτῶν τὸ νοεῖον, ἐδήθησαν τῶν ὀνομάτων, δι' ὧν σημαίνουσιν ἀλλήλαις τὰ πράγματα. *Animi nostri a corporis compage secreti res vicissim animi conceptionibus significare possent: cum autem corporibus involuti sint, perinde ac nebulâ, ipsorum intelligendi vis obtegitur: quocirca opus eis fuit nominibus, quibus res inter se significarent.* Ammon. in Prædicam. p. 18. a.

(d) *Quicquid scindi possit in differentias satis numerosas, ad notionum varietatem explicandam (modo differentiarum illarum sensui perceptibiles sint) fieri potest vehiculum cogitationum de homine in hominem.* Bacon. de Augm. Scient. VI. 1.

gure and Colour, our Imitation would be Ch. III.  
necessarily thro' Figure and Colour also. 

Again, as far as they are characterized by Sounds, it would for the same reason be thro' the Medium of Sounds. The like may be said of all the other Senses, the Imitation still shifting along with the Objects imitated. We see then how *complicated* such Imitation would prove.

IF we set LANGUAGE therefore, as a *Symbol*, in opposition to *such Imitation*; if we reflect on the Simplicity of the one, and the Multiplicity of the other; if we consider the Ease and Speed, with which Words are formed (an Ease which knows no trouble or fatigue; and a \* Speed, which equals the Progress of our very Thoughts) if we oppose to this the difficulty and length of Imitations; if we remember that some Objects are capable of no Imitations at all, but that all Objects universally may be typified by Symbols; we may plainly

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\* *Ἐντα ἀληθείαν*—See before p. 325.

Ch. III. plainly perceive an Answer to the Question  
 here proposed. “ Why, in the common  
 “ intercourse of men with men, Imita-  
 “ tations have been rejected, and Symbols  
 “ preferred.”

HENCE too we may perceive a Reason, *why there never was a Language, nor indeed can be possibly be framed one, to express the Properties and real Essence of things, as a Mirrour exhibits their Figures and their Colours.* For if Language of itself imply nothing more, than *certain Species of Sounds with certain Motions concomitant*; if to some Beings Sound and Motion are no Attributes at all; if to many others, where Attributes, they are no way essential (such as the Murmurs and Wavings of a Tree during a storm) if this be true—it is impossible the Nature of such Beings should be expressed, or the least essential Property be any way imitated, while between *the Medium and themselves* there is nothing CONNATURAL (e).

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(e) See Vol. I. Treatise II. c. 3. p. 70.

IT is true indeed, when *Primitives* were Ch. III. once established, it was easy to follow the Connection and Subordination of Nature, in the just deduction of *Derivatives* and *Compounds*. Thus the Sounds, *Water*, and, *Fire*, being once annexed to those two Elements, it was certainly more natural to call Beings participating of the first, *Watry*, of the last *Fiery*, than to commute the Terms, and call them by the reverse. But why, and from what *natural Connections* the Primitives themselves might not be commuted, it will be found, I believe, difficult to assign a Reason, as well in the instances before us, as in most others. We may here also see the Reason, why ALL LANGUAGE IS FOUNDED IN COMPACT, and not in Nature; for so are all Symbols, of which Words are a certain Species.

THE Question remains if WORDS are Symbols, then SYMBOLS OF WHAT?—

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Ch. III. If it be answered, OF THINGS, the Question returns, OF WHAT THINGS?—If it be answered, *of the several Individuals of Sense, the various particular Beings, which exist around us*—to this, it is replied, may be raised certain Doubts. In the first place every Word will be in fact a *proper Name*. Now if all Words are proper Names, how came Lexicographers, whose express business is to explain Words, either wholly to omit proper Names, or at least to explain them, not from their own Art, but from History?

AGAIN, if all *Words* are *proper Names* then in strictness no Word can belong to more than one Individual. But if so, then, as *Individuals* are *infinite*, to make a perfect Language, *Words must be infinite also*. But if infinite, then *incomprehensible*, and never to be attained by the wisest Men; whose labours in Language upon this Hypothesis would be as idle as that study of infinite written Symbols, which  
Mission-

Missionaries (if they may be credited) at- Ch. III.  
tribute to the *Chinese*.

AGAIN, *if all Words are proper Names*, or (which is the same) the Symbols of *Individuals*; it will follow, as *Individuals* are not only *infinite*, but ever *passing*, that the Language of those, who lived ages ago, will be as unknown *now*, as the very Voices of the Speakers. Nay the Language of every Province, of every Town, of every Cottage, must be every where different, and every where changing, since such is the Nature of *Individuals*, which it follows.

AGAIN, *if all Words are proper Names*, the Symbols of *Individuals*, it will follow that in Language there can be no *general Proposition*, because upon the Hypothesis *all Terms are particular*; nor any *Affirmative Proposition*, because *no one Individual in nature is another*. It remains, there can be no Propositions, but *Particular Negatives*.

Ch. III. *tives*. But if so, then is Language incapable of communicating *General Affirmative Truths*—If so, then of communicating *Demonstration*—If so, then of communicating *Sciences*, which are so many Systems of *Demonstrations*—If so, then of communicating *Arts*, which are the Theorems of Science applied practically—If so, we shall be little the better for it either in Speculation or in Practice (*e*). And so much for this Hypothesis; let us now try another.

IF WORDS are not the Symbols of *external Particulars*, it follows of course, they must be THE SYMBOLS OF OUR IDEAS: For this is evident, if they are not  
Symbols

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(*e*) The whole of *Euclid* (whose Elements may be called the basis of Mathematical Science) is founded upon *general Terms*, and *general Propositions*, most of which are *affirmative*. So true are those Verses, however barbarous as to their stile,

*Syllogizari non est ex Particulari,  
Neve Negativis, rectè concludere si vis.*

Symbols of things *without*, they can only Ch. III.  
be Symbols of something *within*. }

HERE then the Question recurs, if SYM-  
BOLS OF IDEAS, then of WHAT IDEAS?  
—OF SENSIBLE IDEAS.—Be it so, and  
what follows?—Every thing in fact, which  
has followed already from the supposition  
of their being the Symbols of *external  
Particulars*; and that from this plain and  
obvious reason, because the several *Ideas*,  
which *Particulars* imprint, must needs be  
as *infinite* and *mutable*, as they are them-  
selves.

IF then Words are neither the Symbols  
of *external Particulars*, nor yet of *parti-  
cular Ideas*, they can be SYMBOLES of no-  
thing else, except of GENERAL IDEAS, be-  
cause nothing else, except these, remains.  
—And what do we mean by GENERAL  
IDEAS?—We mean SUCH AS ARE COM-  
MON TO MANY INDIVIDUALS; not only  
to Individuals which exist now, but which



Ch. III, existed in ages past, and will exist in ages future; such for example, as the Ideas belonging to the Words, *Man, Lion, Cedar*, —Admit it, and what follows?—It follows, that *if Words are the Symbols of such general Ideas*, Lexicographers may find employ, though they meddle not with *proper Names*.

IT follows that *one Word* may be, not *homonymously*, but *truly and essentially common to many Particulars*, past present and future; so that however these Particulars may be *infinite*, and *ever fleeting*, yet Language notwithstanding may be *definite* and *steady*. But if so, then attainable even by ordinary Capacities, without danger of incurring the *Chinese* Absurdity\*.

AGAIN, it follows that the Language of those, who lived ages ago, as far as it stands

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\* See p. 338. 339.

stands for *the same general Ideas*, may be as Ch. III. intelligible *now*, as it was *then*. The like ~ may be said of the same Language being accommodated to distant Regions, and even to distant Nations, amidst all the variety of *ever new* and *ever changing* Objects.

AGAIN, it follows that Language may be expressive of *general Truths*; and if so, then of Demonstration, and Sciences, and Arts; and if so, become subservient to purposes of every kind (*f*).


Now if it be true “ that none of these  
 “ things could be asserted of Language,  
 “ were not Words the Symbols of *general*  
 “ *Ideas*—and it be further true, that these  
 “ things may be all undeniably asserted  
 “ of Language”—it will follow (and that  
 “ necessarily) that WORDS ARE THE SYM-  
 BOLS OF GENERAL IDEAS.

Z 4

AND

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(f) See before Note (e).

Ch. III. And yet perhaps even here may be an  Objection. It may be urged, if Words are the Symbols of *general Ideas*, Language may answer well enough the purpose of Philosophers, who reason about *general*, and *abstract* Subjects—but what becomes of the business of ordinary Life? Life we know is merged in a multitude of *Particulars*, where an Explanation by Language is as requisite, as in the highest Theorems. The Vulgar indeed want it to *no other* End. How then can this End in any respect be answered, if Language be expressive of nothing farther than *general Ideas*.

To this it may be answered, that *Arts* surely respect the business of ordinary Life; yet so far are *general Terms* from being an Obstacle here, that without them no Art can be *rationally* explained. How for instance should the measuring Artist ascertain to the Reapers the price of their labours, had not he first through *general*  
*Terms*

*Terms* learnt those *general Theorems*, that Ch. III. respect the doctrine and practice of Men-  
 furation. }  
 furation.

BUT suppose this not to satisfy a persevering Objector—suppose him to insist, that, admitting this to be true, *there were still a multitude of occasions for minute particularizing, of which it was not possible for mere Generals to be susceptible*—suppose, I say, such an Objection, what should we answer?—*That the Objection was just; that it was necessary to the Perfection and Completion of LANGUAGE, that it should be expressive of PARTICULARS, as well as of GENERALS.* We must however add, that its *general Terms* are by far its most *excellent and essential Part*, since from these it derives “that comprehensive *Universality*, that just portion of *Precision and Permanence*, without which it could not possibly be either learnt, or understood, or applied to the purposes of Reasoning and  
 . “Science;”

Ch. III. " Science;"—that *particular* Terms have  
 } their Utility and End, and that therefore  
 care too has been taken for a supply of  
 these.

ONE Method of expressing Particulars, is that of PROPER NAMES. This is the least artificial, because *proper Names* being in every district arbitrarily applied, may be unknown to those, who know the Language perfectly well, and can hardly therefore with propriety be considered as parts of it. The other and more artificial Method is that of DEFINITIVES or ARTICLES (g), whether we assume the *pronominal*, or those *more strictly* so called. And here we cannot enough admire the exquisite *Art* of Language, which, *without wandering into infinitude, contrives how to denote things infinite*; that is to say in other words, which, by the small Tribe of *Definitives properly applied to general Terms,*

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(g) See before p. 72, &c. 233, &c.

*Terms*, knows how to employ these last, **Ch. III.** tho' in number *finite*, to the accurate expression of *infinite* Particulars.

To explain what has been said by a single example. Let the general Term be MAN. I have occasion to apply this Term to the denoting of some Particular. Let it be required to express this Particular, *as unknown*; I say, A *Man—known*; I say, THE *Man—indefinite*; ANY *Man—definite*; A CERTAIN *Man—present and near*; THIS *Man—present and distant*; THAT *Man—like to some other*; SUCH A *Man—an indefinite Multitude*; MANY *Men—a definite Multitude*; A THOUSAND *Men—the ones of a Multitude, taken throughout*; EVERY *Man—the same ones, taken with distinction*; EACH *Man—taken in order*; FIRST *Man, SECOND Man, &c.—the whole Multitude of Particulars taken collectively*; ALL *Men—the Negation of this Multitude*; NO *Man*. But of this we have spoken already, when we inquired concerning Definitives.

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**Ch. III.** THE Sum of all is, that WORDS ARE THE SYMBOLS OF IDEAS BOTH GENERAL AND PARTICULAR; YET OF THE GENERAL, PRIMARILY, ESSENTIALLY, AND IMMEDIATELY; OF THE PARTICULAR, ONLY SECONDARILY, ACCIDENTALLY, AND MEDIATELY.

SHOULD it be asked, “ why has Language this *double Capacity*?”—May we not ask, by way of return, Is it not a kind of reciprocal Commerce, or *Intercourse of our Ideas*? Should it not therefore be framed, so as to express *the whole* of our Perception? Now can we call that Perception intire and whole, which implies either INTELECTION without *Sensation*, or SENSATION without *Intellection*? If not, how should Language explain *the whole* of our Perception, had it not Words to express the Objects, proper to each of the two Faculties?

To

To conclude—As in the preceding Ch. III. Chapter we considered Language with a view to its MATTER, so here we have considered it with a view to its FORM. Its MATTER is recognized, when it is considered *as a Voice*; its FORM, as it is *significant of our several Ideas*; so that upon the whole it may be defined—A SYSTEM OF ARTICULATE VOICES, THE SYMBOLS OF OUR IDEAS, BUT OF THOSE PRINCIPALLY, WHICH ARE GENERAL OR UNIVERSAL.

CHAP.



## C H A P. IV.

*Concerning general or universal Ideas.*

Ch. IV. **M**UCH having been said in the preceding Chapter about GENERAL OR UNIVERSAL IDEAS, it may not perhaps be amiss to inquire, *by what process we come to perceive them, and what kind of Beings they are*; since the generality of men think so meanly of their existence, that they are commonly considered, as little better than Shadows. These Sentiments are not unusual even with the Philosopher now a days, and that from causes much the same with those, which influence the Vulgar.

THE VULGAR merged *in Sense* from their earliest Infancy, and never once dreaming any thing to be worthy of pursuit, but what either pampers their Appetite, or fills their Purse, imagine nothing  
to

to be *real*, but what may be *tasted*, or Ch. IV.  
*touched*. THE PHILOSOPHER, as to these {  
 matters being of much the same Opinion,  
 in Philosophy looks no higher, than to  
*experimental Amusements*, deeming nothing  
*Demonstration*, if it be not made *ocular*.  
 Thus instead of ascending from *Sense* to  
*Intellect* (the natural progress of all true  
 Learning) he hurries on the contrary into  
 the midst of *Sense*, where he wanders at  
 random without any end, and is lost in a  
 Labyrinth of infinite Particulars. Hence  
 then the reason why the sublimer parts of  
*Science*, the Studies of MIND, INTELEC-  
 TION, and INTELLIGENT PRINCIPLES,  
 are in a manner neglected; and, as if the  
 Criterion of all Truth were an Alembic or  
 an Air-pump, what cannot be proved by  
*Experiment*, is deemed no better than  
*mere Hypothesis*.

AND yet it is somewhat remarkable,  
 amid the prevalence of such Notions, that  
 there should still remain two Sciences in  
 fashion,

Ch. IV. fashion, and these having their Certainty  
 of all the least controverted, *which are not  
 in the minutest article depending upon Expe-  
 riment.* By these I mean ARITHMETIC,  
 and GEOMETRY (a). But to come to our  
 Subject concerning GENERAL IDEAS.

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 MAN'S
 

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(a) The many noble Theorems (so useful in life, and so admirable in themselves) with which these two SCIENCES so eminently abound, arise originally from PRINCIPLES, THE MOST OBVIOUS IMAGINABLE; Principles, so little wanting the pomp and apparatus of EXPERIMENT, that they are *self-evident* to every one, possessed of common sense. I would not be understood, in what I have here said, or may have said elsewhere to undervalue EXPERIMENT; whose importance and utility I freely acknowledge, in the many curious Nostrums and choice Receipts, with which it has enriched the necessary Arts of life. Nay, I go farther—I hold *all justifiable Practice in every kind of Subject* to be founded in EXPERIENCE, which is no more than *the result of many repeated EXPERIMENTS*. But I must add withal, that the man who acts *from Experience alone*, tho' he act ever so well, is but an *Empiric* or *Quack*, and that not only in Medicine, but in every other Subject. It is then only that we recognize ART, and that the EMPIRIC quits his name for the more honourable one of ARTIST, when to his EXPERIENCE he adds  
 SCIENCE,

MAN'S FIRST PERCEPTIONS are those Ch. IV. of the SENSES, in as much as they commence from his earliest Infancy. These Perceptions, if not infinite, are at least *indefinite*, and more *fleeting* and *transient*, than the very Objects, which they exhibit, because

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SCIENCE, and is thence enabled to tell us, not only, WHAT *is to be done*, but WHY *it is to be done*; for ART is a composite of *Experience and Science*, Experience providing it *Materials*, and Science giving them a FORM.

In the mean time, while EXPERIMENT is thus necessary to all PRACTICAL WISDOM, with respect to PURE and SPECULATIVE SCIENCE, as we have hinted already, it has not the least to do. For who ever heard of *Logic*, or *Geometry*, or *Arithmetic* being proved *experimentally*? It is indeed by the application of *these* that *Experiments* are rendered useful; that they are assumed into Philosophy, and in some degree made a part of it, being otherwise nothing better than puerile amusements. But that these Sciences themselves should depend upon the Subjects, on which they work, is, as if the Marble were to fashion the Chizzle, and not the Chizzle the Marble.

Ch. IV. because they not only depend upon the *existence* of those Objects, but because they cannot subsist, without their *immediate Presence*. Hence therefore it is, that there can be *no Sensation of either Past or Future*, and consequently had the Soul no other Faculties, than the *Senses*, it never could acquire the least Idea of TIME (*b*).

BUT happily for us we are not deserted here. We have in the first place a Faculty, called IMAGINATION or FANCY, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. THIS it is which *retains the fleeting Forms of things*, when Things themselves are gone, and *all Sensation* at an end.

THAT this Faculty, however connected with Sense, is still perfectly different, may  
be

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(*b*) See before p. 105. See also p. 112. Note (*f*).

be seen from hence. We have an *Imagi-* Ch. IV,  
*nation* of things, that are gone and ex-  
 tinct; but no such things can be made ob-  
 jects of *Sensation*. We have an easy com-  
 mand over the Objects of our *Imagina-*  
*tion*, and can call them forth in almost  
 what manner we please; but our *Sensa-*  
*tions* are necessary, when their Objects are  
 present, nor can we controul them, but  
 by removing either the Objects, or our-  
 selves (c).

As

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(c) Besides the distinguishing of SENSATION from IMAGINATION, there are two other Faculties of the Soul, which from their nearer alliance ought carefully to be distinguished from it, and these are MNHMH, and ANAMNHZIE, MEMORY; and RECOLLECTION.

When we view some *relict* of sensation reposed within us, *without thinking of its rise, or referring it to any sensible Object*, this is PHANSY or IMAGINATION.

When we view some such *relict*, and *refer it withal to that sensible Object, which in time past was its cause and original*, this is MEMORY.

Ch. IV. As the Wax would not be adequate  
 { to its business of Signature, had it not a  
 Power to *retain*, as well as to *receive*; the  
 same holds of the SOUL, with respect to  
*Sense* and *Imagination*. SENSE is its *re-*  
*ceptive*

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Lastly the Road, which leads to Memory through a series of Ideas, however connected whether rationally or casually, this is RECOLLECTION. I have added casually, as well as rationally, because a casual connection is often sufficient. Thus from seeing a Garment, I think of its Owner; thence of his Habitation; thence of Woods; thence of Timber; thence of Ships, Sea-fights, Admirals, &c.

If the Distinction between Memory and Phansy be not sufficiently understood, it may be illustrated by being compared to the view of a Portrait. When we contemplate a Portrait, without thinking of whom it is the Portrait, such Contemplation is analogous to PHANSY. When we view it with reference to the Original, whom it represents, such Contemplation is analogous to MEMORY.

We may go farther. IMAGINATION or PHANSY may exhibit (after a manner) even things that are to come. It is here that Hope and Fear paint all their pleasant, and all their painful Pictures of Futurity. But MEMORY is confined in the strictest manner to the past.  
 What

*ceptive* Power; IMAGINATION, its *re-*Ch. IV.  
*tentive*. Had it Sense without Imagina-  
 tion, it would not be as Wax, but as Wa-  
 ter, where tho' all Impressions may be  
 instantly made, yet as soon as made they  
 are instantly lost.

THUS then, from a view of the two  
 Powers taken together, we may call SENSE  
 (if we please) *a kind of transient Imagina-*  
*tion*; and IMAGINATION on the contrary  
*a kind of permanent Sense (d).*

Now

What we have said, may suffice for our present pur-  
 pose. He that would learn more, may consult *Aristot.*  
*de Animâ*, L. III. c. 3, 4. and his *Treatise de Mem. et*  
*Reminisc.*

(d) Τί τοίνυν ἐστὶν ἡ φαντασία ὧδε ἂν γνωρίσαιμεν· δεῖ νοεῖν  
 ἐν ἡμῖν ἀπὸ τῶν ἐνεργειῶν τῶν περὶ τὰ αἰσθητὰ, οἷον τύπον  
 (lege τύπος) τινὰ καὶ ἀναλογηγράφημα ἐν τῷ πρώτῳ αἰσθητηρίῳ,  
 ἐγκατάλειμμά τι τῆς ἐπὶ τῷ αἰσθητῷ γινομένης κινήσεως, ὃ καὶ  
 μηκέτι τῷ αἰσθητῷ παρόντος, ὑπομένει τὸ καὶ σώζεται, ὃν ὡς περὶ  
 βίων τις αὐτῷ, ὃ καὶ τῆς μνήμης ἡμῶν σωζόμενον αἴλιον γίνεται·



Ch. IV. Now as our Feet in vain venture to  
 { walk upon the River, till the Frost bind  
 the Current, and harden the yielding Sur-  
 face; so does the SOUL in vain seek to exert  
 its higher Powers, the Powers I mean of  
 REASON and INTELLECT, till IMAGI-  
 NATION first fix the *fluency* of SENSE, and  
 thus provide a proper Basis for the support  
 of its higher Energies.

AFTER

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τὸ τοῖτον ἐγκατάλειμμα, καὶ τὸν τοῖτον ὡσπερ τύπον, ΦΑΝ-  
 ΤΑΣΙΑΝ καλεῖσιν. Now what PHANSY or IMAGI-  
 NATION is, we may explain as follows. We may con-  
 ceive to be formed within us, from the operations of our  
 Senses about sensible Subjects, some Impression (as it were)  
 or Picture in our original Sensorium, being a reliet of that  
 motion caused within us by the external object; a reliet,  
 which when the external object is no longer present, remains  
 and is still preserved, being as it were its Image, and  
 which, by being thus preserved, becomes the cause of our  
 having Memory. Now such a sort of reliet and (as it  
 were) Impression they call PHANSY or IMAGINATION.  
 Alex. Aphrod. de Animâ, p. 135. b. Edit. Ald.

AFTER this manner, in the admirable **Ch. IV.** Oeconomy of the Whole, are Natures subordinate made subservient to the higher. Were there *no Things external, the Senses* could not operate, were there *no Sensations, the Imagination* could not operate; and were there *no Imagination*, there could be *neither Reasoning nor Intellection*, such at least as they are found in *Man*, where they have their Intensions and Remissions in alternate succession, and are at first nothing better, than a mere CAPACITY or POWER. Whether every Intellect begins thus, may be perhaps a question; especially if there be any one of a nature *more divine*, to which "Intension and Remission" and mere Capacity are unknown (*e*).  
But not to digress.

IT

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(e) See p. 162. The *Life, Energy, or Manner* of MAN'S Existence is not a little different from that of the DEITY. THE LIFE OF MAN has its Essence in

Ch. IV. IT is then on these *permanent Phantasms*  
 ~~~~~ that THE HUMAN MIND first works, and  
 by

MOTION. This is not only true with respect to that lower and subordinate Life, which he shares in common with Vegetables, and which can no longer subsist than while the Fluids circulate, but it is likewise true in that *Life*, which is peculiar to him as *Man*. Objects from without *first move* our faculties, and thence we move *of ourselves* either to *Practice* or *Contemplation*. But the LIFE or EXISTENCE of GOD (as far as we can conjecture upon so transcendent a Subject) is not only complete throughout Eternity, but complete in every Instant, and is for that reason IMMUTABLE and SUPERIOR TO ALL MOTION.

It is to this distinction that *Aristotle* alludes, when he tells us—Οὐ γὰρ μόνοι κινήσεως εἰσι ἐνέργεια, ἀλλὰ καὶ ἀκινήσιαι· καὶ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ εἶναι, ἢ ἐν κινήσει· μεταβολὴ δὲ πάντων γλυκὴ, κατὰ τὸν ποιητὴν, διὰ πονηρίαν τινά· ὡσπερ γὰρ ἄνθρωπος ἐνμετάβολος ὁ πονηρὸς, καὶ ἡ φύσις ἡ δεομένη μεταβολῆς· ἢ γὰρ ἀπλῆ, οὐδ' ἐπιεικής. *For there is not only an Energy of MOTION, but of IMMOBILITY; and PLEASURE or FELICITY exists rather in REST than in MOTION; Change of all things being sweet (according to the Poet) from a principle of Pravity in those who believe*

by an Energy as spontaneous and familiar Ch. VI. to its Nature, as the seeing of Colours is familiar to the Eye, it discerns at once what

lieve so. For in the same manner as the bad man is one fickle and changeable, so is that Nature bad that requireth Variety, in as much as such Nature is neither simple nor even. Eth. Nicom. VII. 14. & Ethic. Eudem. VI. *sub fin.*

It is to this UNALTERABLE NATURE OF THE DEITY that *Boetbius* refers, when he says in those elegant verses,

———*Tempus ab Ævo*

Ire jubes STABILISQUE MANENS *das cuncta moveri.*

From this single principle of IMMOBILITY, may be derived some of the noblest of the *Divine Attributes*; such as that of IMPASSIVE, INCORRUPTIBLE, INCORPOREAL, &c. Vide *Aristot.* Physic. VIII. *Metaphys.* XIV. c. 6, 7, 9. 10. Edit. *Du Val.* See also Vol. I. of these Treatises, p. 262 to 266—also p. 295, where the Verses of *Boetbius* are quoted at length.


It must be remembered however, that tho' we are not *Gods*, yet as *rational* Beings we have within us something *Divine*, and that the more we can become superior to our mutable, variable, and irrational part, and place our welfare in that Good, which is immutable, per-

Ch. IV. what in MANY is ONE; what in things
 DISSIMILAR and DIFFERENT IS SIMILAR
 and the SAME (*f*). By this it comes to
 behold

permanent, and rational, the higher we shall advance in real Happiness and Wisdom. This is (as an antient writer says)—Ὁμοίωσις τῷ Θεῷ κατὰ τὸ δυνατὸν, *the becoming like to GOD, as far as in our power.* Τοῖς μὲν γὰρ θεοῖς πᾶς ἡ βίη μακάριος· τοῖς δ' ἀνθρώποις, ἵφ' ἔσται ὁμοίωμα τι τῆς τοιαύτης ἐνεργίας ὑπάξει. *For to THE GODS (as says another antient) the whole of life is one continued happiness; but to MEN, it is so far happy, as it rises to the resemblance of so divine an Energy.* See *Plat. in Theætet. Arist. Eth. X. 8.*

(*f*) This CONNECTIVE ACT of the Soul, by which it views ONE IN MANY, is perhaps one of the principal ACTS of its most excellent Part. It is this removes that impenetrable mist, which renders *Objects of Intelligence* invisible to lower faculties. Were it not for this, even the *sensible World* (with the help of all our Sensations) would appear as unconnected, as the words of an Index. It is certainly not the Figure alone, nor the Touch alone, nor the Odour alone, that makes the Rose, but it is made up of all these, and other attributes UNITED; not an *unknown Constitution of insensible Parts*, but a *known Constitution of sensible Parts*, unless we chuse to extirpate the possibility of natural Knowledge.

WHAT

behold a kind of *superior* Objects; a new Ch. IV.
Race of Perceptions, more comprehensive 
than

WHAT then perceives this CONSTITUTION or UNION?—Can it be any of the Senses?—No one of these, we know, can pass the limits of its own province. Were the Smell to perceive the union of the Odour and the Figure, it would not only be Smell, but it would be Sight also. It is the same in other instances. We must necessarily therefore recur to some HIGHER COLLECTIVE POWER, to give us a prospect of Nature, even in these her *subordinate Wholes*, much more in that *comprehensive Whole*, whose Sympathy is universal, and of which these smaller Wholes are all no more than Parts.

But no where is this *collecting*, and (if I may be allowed the expression) this *unifying* Power more conspicuous, than in the subjects of PURE TRUTH. By virtue of this power the Mind views *One general Idea*, in *many Individuals*; *One Proposition* in *many general Ideas*; *One Syllogism* in *many Propositions*; till at length by properly repeating and connecting Syllogism with Syllogism, it ascend into those bright and *steady regions* of SCIENCE,

*Quas neque concutiunt venti, neque nubila nimbis
Adspargunt, &c.*

Lucr.

Even

Ch. IV. than those of Sense; a Race of Perceptions, each one of which may be found intire and

Even *negative* Truths and *negative* Conclusions cannot subsist, but by bringing Terms and Propositions together, so *necessary is this UNITING Power to every Species of KNOWLEDGE.* See p. 3. 250.

He that would better comprehend the distinction between SENSITIVE PERCEPTION, and INTELLECTIVE, may observe that, when a Truth is spoken, it is *heard* by our Ears, and *understood* by our Minds. That these two Acts are different, is plain, from the example of such, as *bear* the sounds, without *knowing* the language. But to shew their difference still stronger, let us suppose them to concur in the same Man, who shall both *bear* and *understand* the Truth proposed. Let the Truth be for example, *The Angles of a Triangle are equal to two right Angles.* That this is ONE Truth, and not *two* or *many* Truths, I believe none will deny. Let me ask then, in what manner does this Truth become perceptible (if at all) to SENSATION?—The Answer is obvious; it is by successive Portions of little and little at a time. When the first Word is *present*, all the subsequent are *absent*; when last Word is *present*, all the previous are *absent*; when any of the middle Words are *present*, then are there some *absent*, as well of one sort as the other. No more exists at once than a single Syllable, and the Remainder as much *is not*, (to Sensation at least) as tho'

and whole in the separate individuals of an CH. IV.
infinite and fleeting Multitude, without de-
parting

tho' it never had been, or never was to be. And so much for the perception of SENSE, than which we see nothing can be more *dissipated, fleeting, and detached*.—And is that of the MIND, similar?—Admit it, and what follows?—It follows, that *one* Mind would no more recognize *one* Truth, by recognizing its Terms *successively* and *apart*, than *many* distant Minds would recognize it, were it distributed among them, a different part to each. The case is, every TRUTH is ONE, tho' its TERMS are MANY. It is in no respect true *by parts at a time*, but it is true of necessity *at once, and in an instant*.—What Powers therefore recognize this ONENESS or UNITY?—Where even does it reside, or what makes it?—Shall we answer with the *Stagirite*, Τὸ δὲ ΕΝ ΠΟΙΟΥΝ τῆρο ἰ NOTE ἑαυτοῦ—If this be allowed, it should seem, where SENSATION and INTELLECTION appear to concur, that Sensation was of MANY, Intellection was of ONE; that Sensation was *temporary, divisible and successive*; Intellection, *instantaneous, indivisible, and at once*.

If we consider the Radii of a Circle, we shall find at the Circumference that they are MANY; at the Center that they are ONE. Let us then suppose SENSE and MIND to view the same Radii, only let Sense view them at the *Circumference*, Mind at the *Center*;
 and

Ch. IV. *parting from the unity and permanence of
its own nature.*

AND

and hence we may conceive, how these Powers differ, even where they jointly appear to operate in perception of the same object.

There is ANOTHER ACT OF THE MIND, the very reverse of that here mentioned; an ACT, by which it perceives not *one in many*, but MANY IN ONE. This is that *mental Separation*, of which we have given some account in the first Chapter of this Book; that Resolution or Analysis, which enables us to *investigate the Causes, and Principles, and Elements of things*. It is by Virtue of this, that we are enabled to abstract any particular Attribute, and make it *by itself* the Subject of philosophical Contemplation. Were it not for this, it would be difficult for *particular Sciences* to exist; because otherwise they would be as much blended, as the several Attributes of sensible Substances. How, for example, could there be such a Science as *Optics*, were we necessitated to contemplate *Colour concreted with Figure*, two Attributes, which the Eye can never view, but associated? I mention not a multitude of other sensible qualities, some of which still present themselves, whenever we look on any *coloured Body*.

Those

And thus we see the *Process by which* Ch. IV.
we arrive at GENERAL IDEAS; for the }
 Per-

Those two noble Sciences, ARITHMETIC and GEOMETRY, would have no basis to stand on, were it not for this *Separative* Power. They are both conversant about QUANTITY; *Geometry* about CONTINUOUS Quantity, *Arithmetic* about DISCRETE. EXTENSION is essential to *continuous* Quantity; MONADS, or UNITS, to *Discrete*. By separating from the infinite Individuals, with which we are surrounded, those infinite Accidents, by which they are all *diversified*, we leave nothing but those SIMPLE and PERFECTLY SIMILAR UNITS, which being combined make NUMBER, and are the Subject of ARITHMETIC. Again, by separating from *Body* every possible subordinate Accident, and leaving it nothing but its *triple Extension of Length, Breadth, and Thickness*, (of which were it to be deprived, it would be *Body* no longer) we arrive at that pure and unmixed MAGNITUDE, the contemplation of whose properties makes the Science of *Geometry*.

By the same *analytical* or *Separative* Power, we investigate DEFINITIONS of all kinds, each one of which is a *developed Word*, as the same Word is an *unveloped Definition*.

To conclude—IN COMPOSITION AND DIVISION CONSISTS THE WHOLE OF SCIENCE,
 COMPOSITION

Ch. IV. Perceptions here mentioned are in fact no other. In these too we perceive the objects of SCIENCE and REAL KNOWLEDGE, which can by no means be, but of *that which is general, and definite, and fixt* (g).
Here

COMPOSITION MAKING AFFIRMATIVE TRUTH, AND SHEWING US THINGS UNDER THEIR SIMILIARITIES AND IDENTITIES; DIVISION MAKING NEGATIVE TRUTH, AND PRESENTING THEM TO US UNDER THEIR DISSIMILARITIES AND DIVERSITIES.

And here, by the way, there occurs a Question.— If all Wisdom be Science, and it be the business of Science as well to *compound* as to *separate*, may we not say that those Philosophers took *Half* of Wisdom for the *Whole*, who distinguished it from it, as if WISDOM only *separated*, and WIT only *brought together*? — Yet so held the Philosopher of *Malmsbury*, and the Author of the *Essay on the Human Understanding*.

(g) The very Etymologies of the Words ΕΠΙΣΤΗΜΗ, SCIENTIA, and UNDERSTANDING, may serve in some degree to shew the nature of these Faculties, as well as of those Beings, their true and proper Objects. ΕΠΙΣΤΗΜΗ *ἐπιμάσσει, διὰ τὸ*
ΕΠΙ ΣΤΑΣΙΝ *καὶ ὅρον τῶν πραγμάτων ἀγίως ἡμᾶς*
τῆς

Here too even *Individuals*, however of Ch. IV. themselves unknowable, become objects of Knowledge,

τῆς ἀοριστίας καὶ μεταβολῆς τῶν ἐπὶ μέρος ἀπάγωσα. ἢ γὰρ ἐπιστήμη περὶ τὰ καθόλου καὶ ἀμετάβλητα καταγίνεται. SCIENCE (ΕΠΙΣΤΗΜΗ) has its name from bringing us (ΕΠΙΣΤΑΣΙΝ) TO SOME STOP and BOUNDARY of things, taking us away from the unbounded nature and mutability of Particulars; for it is conversant about Subjects, that are general, and invariable. Niceph. Blem. Epit. Logic. p. 21.

This Etymology given by *Blemmides*, and long before him adopted by the *Peripatetics*, came originally from *Plato*, as may be seen in the following account of it from his *Cratylus*. In this Dialogue *Socrates*, having first (according to the *Heraclitean* Philosophy which *Cratylus* favoured) etymologized a multitude of Words with a view to that *Flow* and *unceasing Mutation*, supposed by *Heraclitus* to run thro' all things, at length changes his System, and begins to etymologize from another, which supposed something in nature to be *permanent* and *fixed*. On this principle he thus proceeds —

—Σκοπῶμεν δὴ, ἐξ αὐτῶν ἀναλαβόντες πρῶτον μὲν τὸ τοῦ ὄνομα τὴν ΕΠΙΣΤΗΜΗΝ, ὡς ἀμφιβόλον ἴσθι, καὶ μᾶλλον ποιεῖ σημαῖόν τι ὅτι ΙΣΤΗΣΙΝ ἡμῶν ΕΠΙ τοῖς πράγμασι τὴν ψυχὴν, ἢ ὅτι συμπεριφέρεται. Let us consider then (says he) some of the very Words already examined; and in the

B b

first

Ch. IV. Knowledge, as far as their nature will permit. For then only may *any Particular* be

first place, the Word SCIENCE; how disputable is this (as to its former Etymology) how much more naturally does it appear to signify, that IT STOPS THE SOUL AT THINGS, than that it is carried about with them. Plat. Cratyl. p. 437. Fdit. Serr.

The disputable Etymology, to which he here alludes, was a strange one of his own making in the former part of the Dialogue, adapted to the *flowing System* of *Heraclitus* there mentioned. According to this notion, he had derived ΕΠΙΣΤΗΜΗ from ἐπισθαι and μένει, as if it *kept along* with things, by perpetually *following* them in their motions. See *Plato* as before, p. 412.

As to SCIENTIA, we are indebted to *Scaliger* for the following ingenious Etymology. RATIOCINATIONIO, *motus quidam est*; SCIENTIA, *quies: unde et nomen, tum apud Græcos, tum etiam nostrum. Παρὰ τὸ ΕΠΙ ΙΣΤΑΣΘΑΙ, ΕΠΙΣΤΗΜΗ. Sifitur enim mentis agitatio, et fit species in animo. Sic Latinum SCIENTIA, ὅτι γίνεται ΣΧΕΣΙΣ ΤΟΥ ΟΝΤΟΣ. Nam Latini, quod nomen entis simplex ab usu abjecerunt atque repudiarunt, omnibus activis participiis idem adjunxerunt. Audiens, ἀκούων ὢν. Sciens, σχῶν ὢν. Scal. in Theophr. de Causis Plant. Lib. I. p. 17.*

The

be said to be known, when by asserting it Ch. IV.
to be a *Man*, or an *Animal*, or the like, }
we

The *English* Word, UNDERSTANDING, means not so properly *Knowledge*, as that *Faculty of the Soul*, where *Knowledge* resides. Why may we not then imagine, that the framers of this Word intended to represent it as a kind of firm *Basis*, on which the fair Structure of Sciences was to rest, and which was supposed to STAND UNDER them, as their immoveable Support ?

Whatever may be said of these Etymologies, whether they are true or false, they at least prove their Authors to have considered SCIENCE and UNDERSTANDING, not as *fleeting* powers of Perception, like *Sense*, but rather as *steady*, *permanent*, and *durable* COMPREHENSIONS. But if so, we must somewhere or other find for them certain *steady*, *permanent*, and *durable* OBJECTS ; since if PERCEPTION OF ANY KIND BE DIFFERENT FROM THE THING PERCEIVED, (whether it perceive straight as crooked, or crooked as straight ; the moving as fixed, or the fixed as moving) SUCH PERCEPTION MUST OF NECESSITY BE ERRONEOUS AND FALSE. The following passage from a *Greek Platonic* (whom we shall quote again hereafter) seems on the present occasion not without its weight—Εἰ εἰς γινώσκεις ἀκρίβηστερα τῆς ἀνορθότητος, ἢ ἐν αὐτῇ γινώσκεις ἀκρίβηστερα τῶν ἀνορθῶν. *If there be*

Ch. IV. we refer it to some such *comprehensive*, or
 { *general Idea*.

Now it is of these **COMPREHENSIVE** and
PERMANENT IDEAS, THE **GENUINE PER-**
CEPTIONS OF PURE MIND, that **WORDS**
 of all Languages, however different, are
 the **SYMBOLS**. And hence it is, that *as*
the PERCEPTIONS include, so do these their
SYMBOLS

A **KNOWLEDGE** *more accurate than* **SENSATION**;
there must be certain OBJECTS of such knowledge **MORE**
TRUE THAN OBJECTS OF SENSE.

The following then are **Questions** worth consider-
 ing,—*What* these **Objects** are?—*Where* they reside?
 —And *how* they are to be discovered?—Not by *expe-*
riental Philosophy it is plain; for that meddles with no-
 thing, but what is tangible, corporeal, and mutable—
 nor even by the more refined and rational speculation
 of *Mathematics*; for this, at its very commencement,
 takes such **Objects** for granted. We can only add
 that *if they reside in our own MINDS*, (and who, that
 has never looked there, can affirm they do not?) then
 will the advice of the Satirist be no ways improper,

—NEC TE QUÆSIVERIS EXTRA.

Perf.

SYMBOLS *express, not this or that set of* Ch. IV.
Particulars only, but all indifferently, as }
they happen to occur. Were therefore the
 Inhabitants of *Salisbury* to be transferred
 to *York*, tho' new particular objects would
 appear on every side, they would still no
 more want a new Language to explain
 themselves, than they would want new
 Minds to comprehend what they beheld.
 All indeed, that they would want, would
 be the *local proper Names*; which Names,
 as we have said already *, are hardly a part
 of Language, but must equally be learnt
 both by learned and unlearned, as often
 as they change the place of their abode.

IT is upon the same principles we may
 perceive the reason, why the dead Lan-
 guages (as we call them) are *now* intelli-
 gible; and why the Language of *modern*
England is able to describe *antient Rome*;

B b 3

and


* Sup. p. 345, 346.

Ch. IV. and that of *antient Rome* to describe *modern England* (b). But of these matters we have spoken before.

§ 2. AND now having viewed *the Process, by which we acquire general Ideas*, let us begin anew from other Principles, and try to discover (if we can prove so fortunate) *whence it is that these Ideas originally come*. If we can succeed here, we may discern perhaps, *what kind of Beings they are*, for this at present appears somewhat obscure.

LET

(b) As far as *Human Nature*, and the *primary Genera* both of *Substance* and *Accident* are *the same* in all places, and have been so thro' all ages: so far *all Languages* share one common **IDENTITY**. As far as *peculiar Species of Substance* occur in different regions; and much more, as far as *the positive Institutions of religious and civil Politics* are *every where different*; so far each *Language* has its peculiar **DIVERSITY**. To the Causes of *Diversity* here mentioned, may be added *the distinguishing Character and Genius of every Nation*, concerning which we shall speak hereafter.

LET us suppose any man to look for Ch. IV. the first time upon *some Work of Art*, as  for example upon a Clock, and having sufficiently viewed it, at length to depart. Would he not retain, when absent, an Idea of what he had seen?—And what is it, to retain such Idea?—It is to have A FORM INTERNAL *correspondent* to THE EXTERNAL; only with this difference, that the *Internal Form is devoid of the Matter, the External is united with it*, being seen in the metal, the wood, and the like.

Now if we suppose this Spectator to view *many such Machines*, and not simply to view, but to consider every part of them, so as to comprehend how these parts all operate to one End, he might be then said to possess a kind of INTELLIGIBLE FORM, by which he would not only understand, and know the Clocks, which he had seen *already*, but every Work also of like Sort, which he might see *hereafter*.—

B b 4

Should

Ch. IV. Should it be asked "*which of these Forms is prior, the External and Sensible, or the Internal and Intelligible;*" the Answer is obvious, that *the prior is the Sensible.*

THUS THEN WE SEE, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT.

... BUT farther still—If these Machines be allowed the Work *not of Clones, but of an Artist*, they must be the Work of one, who *knew what he was about*. And what is it, *to work, and know what one is about?*—It is to have an *Idea of what one is doing; to possess a FORM INTERNAL, correspondent to the EXTERNAL, to which external it serves for an EXEMPLAR or ARCHETYPE.*

HERE THEN WE HAVE AN INTELLIGIBLE FORM, WHICH IS PRIOR TO THE SENSIBLE FORM; *which, being truly prior*
as

as well in dignity as in time, can no more Ch. IV.
become subsequent, than Cause can to Effect. ~~~~~

THUS then, with respect to Works of ART, we may perceive, if we attend, A TRIPLE ORDER OF FORMS; *one Order, intelligible and previous to these Works; a second Order, sensible and concomitant; and a third again, intelligible and subsequent.* After the first of these Orders the Maker may be said to *work*; thro' the second, the Works themselves *exist*, and are what they are; and in the third they become *recognized, as mere Objects of Contemplation.* To make these Forms by different Names more easy to be understood; *the first* may be called THE MAKER'S FORM; *the second*, that of THE SUBJECT; and the *third*, that of THE CONTEMPLATOR.

LET us pass from hence to Works of NATURE. Let us imagine ourselves viewing some diversified Prospect; " a Plain,
 " for example, spacious and fertile; a
 " river

“ river winding thro’ it, by the banks
 “ of that river, men walking and cattle
 “ grazing; the view terminated with
 “ distant hills, some craggy, and some
 “ covered with wood.” Here it is plain

we have plenty of FORMS NATURAL. And could any one quit so fair a Sight, and retain no traces of what he had beheld?—And what is it, *to retain traces of what one has beheld?*—It is to have certain FORMS INTERNAL correspondent to the EXTERNAL, and resembling them in every thing, *except the being merged in Matter.* And thus, thro’ the same *retentive* and *collective* Powers, the Mind becomes fraught with *Forms natural*, as before with *Forms artificial*.—Should it be asked, “ *which of these natural Forms are prior, the External ones viewed by the Senses, or the Internal existing in the Mind?*” the Answer is obvious, that *the prior are the External.*

THUS

THUS therefore in NATURE, as well as Ch. IV. in ART, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT. Hence then we see the meaning of that noted School Axiom, *Nil est in INTELLECTU quod non prius fuit in SENSU*; an Axiom, which we must own to be so far allowable, as it respects the Ideas of a mere Contemplator.

BUT to proceed somewhat farther—Are natural Productions made BY CHANCE, OR BY DESIGN?—Let us admit *by Design*, not to lengthen our inquiry. They are certainly * more exquisite than any Works of ART, and yet *these* we cannot bring ourselves to suppose made by *Chance*.—Admit it, and what follows?—*We must of necessity admit a MIND also; because DESIGN implies MIND, wherever it is to be found.*—Allowing therefore this, what do we mean

**Arist. de Part. Animal. L. I. c. 1.*

Ch. IV. mean by the Term, MIND?—We mean *something, which, when it acts, knows what it is going to do; something stored with Ideas of its intended Works, agreeably to which Ideas those Works are fashioned.*

THAT such EXEMPLARS, PATTERNS, FORMS, IDEAS (call them as you please) must of necessity be, requires no proving, but follows of course, if we admit the Cause of Nature to be A MIND, as above mentioned. For take away these, and *what a Mind* do we leave without them? CHANCE surely is as knowing, as MIND WITHOUT IDEAS; or rather MIND WITHOUT IDEAS is no less blind than CHANCE.

THE Nature of these IDEAS is not difficult to explain, if we once come to allow a possibility of their Existence. That they are exquisitely *beautiful, various, and orderly*, is evident from the exquisite Beauty, Variety, and Order, seen in natural Substances,

stances, which are but their *Copies* or *Pic- Ch. IV.*
tures. That they are *mental* is plain, as
they are of the Effence of MIND, and con-
 sequently no Objects to any of the *Senses*,
 nor therefore circumscribed either by *Time*
 or *Place*.

HERE then, on this System, we have
 plenty of FORMS INTELLIGIBLE, WHICH
 ARE TRULY PREVIOUS TO ALL FORMS
 SENSIBLE. Here too we see that NATURE
 is not defective in her TRIPLE ORDER,
 having (like Art) her FORMS PREVIOUS,
 HER CONCOMITANT, and HER SUBSE-
 QUENT (i).

THAT

(i) *Simplicius*, in his commentary upon the Predica-
 ments, calls the *first* Order of these intelligible Forms,
 τὰ πρὸ τῆς μετέξιας, *those previous to Participation*,
 and at other times, ἡ ἐξουσίαν κοινῶν, *the transcendent*
Universality or *Sameness*; the *second* Order he calls τὰ
 ἐν μετέξει, *those which exist in Participation*, that is,
 those merged in Matter; and at other times, he calls
 them ἡ παραταγμένη κοινῶν, *the subordinate Univer-*
sality or *Sameness*; lastly, of the *third* Order he says,
 that

Ch. IV. THAT *the Previous* may be *justly* so called is plain, because they are *essentially prior*

that they have no independent existence of their own, but that—ἡμῶς ἀφελόντες αὐτὰ ἐν ταῖς ἡμετέραις ἐνομίαις, καὶ ἑαυτὰ ὑποθετάμεν, *we ourselves abstracting them in our own Imaginations, have given them by such abstraction an existence as of themselves.* Simp. in Prædic. p. 17. In another place he says, in a language somewhat mysterious, yet still conformable to the same doctrine—Μίσηται ἢ τρεῖς ἀπέριστα τὸ κοινὸν, τὸ μὲν ἕξαρμένον τῷ καθ' ἑαυτὰ, ἢ ἄπειρα τῆς ἐν αὐτοῖς κοινότητος, κατὰ τὴν μίαν ἑαυτῷ φύσιν, ὡσπερ ἢ τῆς διαφορότητος, κατὰ τὴν πολυμοδίαν ἀπέριστα—δύο δὲ εἰς τὸ κοινὸν, τὸ ἀπὸ κοινῆς αἰτίας τοῖς διαφορῶς ἴδιον ἰσθλάμενοι, ἢ ἰσχυροὶ αὐτοῖς—τρίτη δὲ, τὸ ἐν ταῖς ἡμετέραις διανοίαις ἐξ ἀφαιρέσεως ὑφιστάμενον, ὑστερον γὰρ—

Perhaps therefore we must admit a TRIPLE ORDER OF WHAT IS UNIVERSAL AND THE SAME; that of the first Order, transcendent and superior to Particulars, which thro' its uniform nature is the cause of that Sameness existing in them, as thro' its multiform pre-conception it is the cause of their Diversity—that of the second Order, what is infused from the first universal Cause into the various Species of Beings, and which has its existence in those several Species—that of the third Order, what subsists by abstraction in our own Understandings, being of subsequent origin to the other two. Ibid. p. 21.

To

prior to all things else, The whole visible Ch. IV.
 World exhibits nothing more, than
 so

To *Simplicius* we shall add the two following Quotations from *Ammonius* and *Nicephorus Blemmides*, which we have ventured to transcribe, without regard to their uncommon length, as they so fully establish the Doctrine here advanced, and the works of these Authors are not easy to be procured.

Ἐποίησθαι τοίνυν δακτύλιός τις ἐκλύκωμα ἔχων, εἰ τύχοι, Ἀχιλλεύς, καὶ κηρία πολλὰ παρακείμενα· ὁ δὲ δακτύλιος σφραγιζέτω τὰς κηρῶν πάντας· ὕψιστος δὲ τις εισελθὼν καὶ διασάμειναι τὰ κηρία, ἐπιστήσας ὅτι πάντα ἐξ ἐνός εἰσι ἐκλυκώματα, ἔχεται παρ' αὐτῶν τὸ ἐκλύκωμα τῇ διανοίᾳ. Ἡ τοίνυν σφραγίς ἢ ἐν τῷ δακτυλίῳ λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ εἶναι. ἢ δὲ ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· ἢ δὲ ἐν τῇ διανοίᾳ τῆ ἀπομαξαμένῃ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, καὶ ὑπεροχῆς· Τῷτο ἐν ἰνοίεσθαι καὶ ἐπὶ τῶν γενῶν καὶ ἰδῶν· ὁ γὰρ Δημιουργός, ποιῶν πάντα, ἔχει παρ' ἑαυτῶν τὰ πάντων παραδείγματα· οἷον, ποιῶν ἀνθρώπων, ἔχει τὸ εἶδος παρ' ἑαυτῶν τῷ ἀνθρώπῳ, πρὸς ὃ ἀφορῶν, πάντας ποιῶν. Ἐἰ δὲ τις ἐρησάει λέγων, ὡς ἐκ ἐσῆ παρὰ τῷ Δημιουργῷ τὰ εἶδη, ἀκρίτως ταῦτα, ὡς ὁ Δημιουργός δημιουργεῖ, ἢ εἰδὼς τὰ ὑπ' αὐτῷ δημιουργούμενα, ἢ ἐκ εἰδῶς. Ἄλλ' εἰ μὴ μὴ εἰδὼς, ἐκ αὐτῶν δημιουργοῦσι. Τίς γὰρ, μέλλων ποιῆσαι τι, ἀγνοεῖ ὁ μέλλει

Ch. IV. so many passing Pictures of these immutable Archetypes. Nay thro' these it attains even

2

μέλλει σπειν; ἢ γὰρ, ὡς ἡ φύσις, ἀλόγγ διτάμει σπειν. (ὅτι
 ἢ σπειν ἢ φύσις, ἐκ ἐπιτάμεινα γυρισμῶς τῆ γυρισμῶν) Ἐ
 δὲ τι καὶ ἴξιν λογικῶν σπειν, ἴδιον περὶ πάντων τῶ γυρισμῶν ἐπ'
 αὐτῷ. Ἐπὶ τοῦτο μὲν χεῖρον, ἢ κατὰ ἀνθρώπου, ἡ Θεὸς σπειν, οὐδὲ
 τὸ ἐπ' αὐτῷ γυρισμῶν ἢ δὲ ἴδιον ὁ σπειν, αὐτῶδε ἴδιον, ὡς
 ἴξιν ἐπὶ τῆ Διαμικρῶν τὰ ἴδιον. Ἐπὶ δὲ τὸ ἴδιον ἐπὶ τῆ Διαμικρῶν, ὡς ἢ
 ἐπὶ τῆ διαικλίῳ τύπος· καὶ λέγεται τῶτο τὸ ἴδιον ΠΡΟ ΤΩΝ
 ΠΟΛΛΩΝ, καὶ χεῖρον τῆς ἴδιον. Ἐπὶ δὲ τὸ ἴδιον τῆ ἀνθρώπου
 καὶ ἐπὶ τοῖς καὶ ἴδιον ἀνθρώποις, ὡς τὰ ἐπὶ τοῖς χεῖροις ἐπιτάμεινα
 καὶ λέγεται τὰ τοιαῦτα ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ ἴδιον, καὶ
 χεῖρον τῆς ἴδιον. Θεασάμενοι δὲ τὸς κατὰ μέρος ἀνθρώπους,
 ἔτι πάντες τὸ αὐτὸ ἴδιον τῆ ἀνθρώπου ἴξιν, (ὡς ἐπὶ τῆ ὑπερο
 φθότος, καὶ διασάμειν τὰ χεῖρα) ἀνμαζάμεθα αὐτὸ ἐπὶ τῆ διαίξις
 καὶ λέγεται τῶτο ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἴξιν μετὰ τὰ
 πολλὰ, καὶ ὑπεροφθίς. *Intelligatur annulus, qui alicujus,*
utpote Achillis, imaginem insculptam babeat: multæ insuper
cerae sint, et ab annulo imprimantur: veniat demde quis-
piam, videatque ceteras omnes unius annuli impressione for-
matas, annulique impressionem in mente contineat: sigillum
annulo insculptum, ANTE MULTA dicitur: in cerulis
impressum, in MULTIS: quod vero in illius, qui illo ve-
nerat intelligentiâ remanserit, POST MULTA, et pass-

rius

a Semblance of Immortality, and con-
tinues Ch. IV.

rius genitum dicitur. Idem in generibus et formis intelligendum censeo: etenim ille optimus procreator mundi Deus, omnium rerum formas, atque exempla habet apud se: ut si hominem efficere velit, in hominis formam, quam habet, intueatur, et ad illius exemplum cæteros faciat omnes. At si quis resisterit, dicatque rerum formas apud Creatorem non esse: quæso ut diligenter attendat: Opifex, quæ facit, vel cognoscit, vel ignorat: sed is, qui nesciet, nunquam quicquam faciet: quis enim id facere aggreditur, quod facere ignorat? Neque enim facultate quâdam rationis ex parte aliquid aget, prout agit natura (ex quo conficitur, ut natura etiam agat, etsi quæ faciat, non advertat:) Si vero ratione quadam aliquid facit, quodcumque ab eo factum est omnino cognovit. Si igitur Deus non pejore ratione, quam homo, facit quid, quæ fecit cognovit: si cognovit quæ fecit, in ipso rerum formas esse perspicuum est. Formæ autem in opifice sunt perinde ac in annulo sigillum, hæcque forma ANTE MULTA, et avulsa a materiâ dicitur. Atqui hominis species in unoquoque homine est, quemadmodum etiam sigilla in ceris; et IN MULTIS, nec avulsa a materiâ dicitur. At cum singulos homines animo conspiciamus, et eandem in unoquoque formam utque effigiem videmus, illa effigies in mente nostrâ insidens POST MULTA, et posterius genita dicitur: veluti in illo quoque dicebamus, qui multa sigilla in cerâ uno et eodem annulo impressa conspexerat. Ammon. in Prophyr. Introduct. p. 29. b.

Ch. IV. tinues throughout ages to be SPECIFICALLY

λέγονται δὲ τὰ γίνη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἰσοπέδω τι σφραγισθέν, ἔχει καὶ ἰκτύωμα τὸ τυχόν, ἐξ οὗ κερία πολλὰ μεταλαμβάνει τῷ ἰκτύωματι, καὶ τις ἐπ' ὅλην ἀΐσγειν ταῦτα, μὴ προκαίδων μηδ' ἄλλως τὸ σφραγισθέν· ἰσοπέδως δὲ τὰ ἐν οἷς τὸ ἰκτύωμα, καὶ ἐπιπέδως ὅτι πάντα τῷ αὐτῷ μίλκωσι ἰκτύωματι, καὶ τὰ δευτέρα πολλά τῷ λόγῳ συνθεροίσας εἰς ἓν, ἔχεται τῷτο κατὰ διάνοιαν. Τὸ μὲν ἔν σφραγισθέν τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τὸ δ' ἐν τοῖς κερίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθῆν, καὶ κατὰ διάνοιαν αὐλως ἰσοπέδως, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. Οὕτως ἔν καὶ τὰ γίνη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ μὲν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὸς ποιητικὰς λόγους· ἐν τῷ Θεῷ γὰρ οἱ ἰσοπεδοὶ λόγοι τῶν ὄντων ἰσάως προϋφιστήκασιν, καθ' ἕως λόγους ὁ ὑπερέσκει· τὰ ὄντα πάντα καὶ προώρσει καὶ παρήλαυν· ὑφιστηκίαι δὲ λέγονται τὰ γίνη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέγεθος ἀνθρώποις τὸ τῷ ἀνθρώπῳ εἶδος ἐστίν, καὶ τοῖς κατὰ μέγεθος ἵπποις τὸ τῷ ἵππῳ εἶδος· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γένος εὐρίσκειται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ ζῶον καὶ τοῖς ζώοις ἑμῶν καὶ τοῖς ζωόφθοις τὸ καθολικώτερον γένος, τὸ αἰσθητικόν, ἐξητάξιαι· συναρθεῖν δὲ καὶ τῶν φυτῶν, θεωρεῖται τὸ ἑμψυχόν·

CALLY ONE, amid those infinite particu-
lar

διὲς οὖν τοῖς ἐμφύχοις ἰθαίει τις ἐπισκοπιῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κατόψεται· συδραμεσῶν δὲ τοῖς εἰρημίνοις τῶν ἀσωμάτων ἑσιῶν, τὸ πρῶτον γένος φανίται καὶ γενικώτατον· καὶ ἔτω μὲν ἘΝ ΤΟΙΣ ΠΟΛΛΟΙΣ ὑφέθηκε τὰ εἶδη καὶ τὰ γένη. Καλαλαδῶν δὲ τις ἐκ τῶν κατὰ μέρος ἀνθρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότηλα; ἐκ δὲ τῶν κατὰ μέρος ἴππων αὐτὴν τὴν ἰσπατήλα, καὶ ἔτω τὸν καθόλου ἀνθρώπων, καὶ τὸν καθόλου ἴππων ἐπινοήσας· καὶ τὸ καθόλου ζῶον ἐκ τῶν καθέλας τῷ λόγῳ συναλαγῶν· καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἐμφύχον, καὶ τὸ καθόλου σῶμα, καὶ τὴν καθολικώτατην ἑσίου ἐξ ἀπάντων συλλογισάμενος, ὁ τοιοῦτος ἐν τῇ ἑαυτοῦ διανοίᾳ τὰ γένη καὶ τὰ εἶδη αὐτῶς ὑπέστησε ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, τουτέστι μετὰ τὰ πολλὰ καὶ ὑγερογενῶς.

Genera verò et Species dicuntur esse ANTE MULTA, IN MULTIS, POST MULTA. Ut puta, intelligatur sigillum, quamlibet figuram habens, ex quo multæ ceræ ejusdem figuræ sint participes, et in medium aliquis has proferat, nequaquam præviso sigillo. Cum autem vidisset eas ceras in quibus figura exprimitur, et animadvertisset omnes eandem figuram participare, et quæ videbantur multæ, ratione in unum coegisset, hoc in mente teneat. Nempe sigillum dicitur esse species ANTE MULTA; illa vero in ceris, IN MULTIS; quæ vero ab iis desumitur, et in mente immaterialiter subsistit, POST MULTA. Sic igitur et Genera et Species ANTE MULTA in Creatore sunt, secundum rationes efficien-

i. IV. cular changes, that befall it every moment (k).

MAY

tes. In Deo enim rerum effectrices rationes una et simpliciter præ-existunt; secundum quas rationes ille substantialis omnes res et prædestinavit et produxit. Existere autem dicuntur Genera et Species IN MULTIS, quoniam in singulis hominibus hominis Species, et in singulis equis equi Species est. In hominibus æque ac in equis et aliis animalibus Genus invenitur harum specierum, quod est animal. In animalibus etiam una cum Zoophytis magis universale Genus, nempe sensitivum exquiritur. Additis vero plantis, spectatur Genus animatum. Si verò una cum animatis quisquam velit perscrutari etiam inanimata, totum Corpus perspiciet. Cum autem entia incorporea conjuncta fuerint iis modo tractatis, apparebit primum et generalissimum Genus. Atque ita quidem IN MULTIS subsistunt Genera et Species Comprehendens vero quisquam ex singulis hominibus naturam ipsam humanam, et ex singulis equis ipsam equinam, atque ita universalem hominem et universalem equum considerans, et universale animal ex singulis ratione colligens, et universale sensitivum, et universale animatum, et universale corpus, et maximè universale ens ex omnibus colligens, hic, inquam, in sua mente Genera et Species immaterialiter constituit ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, hoc est, POST MULTA, et postèrius genita. Niceph. Blem. Log. Epit. p. 62. Vid. etiam Alcibiades in Platonic. Philosoph. Introduct. C. IX. X.

(k) The following elegant Lines of Virgil are worth attending to, tho' applied to no higher a subject than Bees.

Ergo

MAY we be allowed then to credit those Ch. IV.
speculative Men, who tell us, “ it is in ~
“ these

Ergo ipsas quamvis angusti terminus ævi

Excipiat: (neque enim plus septima ducitur ætas)

AT GENUS IMMORTALE MANET.—G. IV.

The same *Immortality*, that is, the *Immortality of the Kind*, may be seen in all *perishable* substances, whether animal or inanimate; for tho' *Individuals perish*, the *several Kinds still remain*. And hence, if we take *TIME*, as denoting *the system of things temporary*, we may collect the meaning of that passage in the *Timæus*, where the Philosopher describes *TIME* to be—
μὴ ὄντος αἰῶνος ἐν ἑνὶ κατ' ἀποδοῦν ἰστέον αἰῶνος ἰστέον. Æternitatis in uno permanentis Imaginem quandam, certis numerorum articulis progredientem. Plat. V. III. p. 37.
Edit. Serran.

We have subjoined the following extract from *Boetius*, to serve as a commentary on this description of *TIME*.—*ÆTERNITAS igitur est, interminabilis vitæ tota simul et perfecta possessio. Quod ex collatione temporalium clarius liquet. Nam quidquid vivit in TEMPORE, id præsens à præteritis in futura procedit: nihilque est in tempore ita constitutum, quod totam vitæ suæ spatium pariter possit complecti; sed crastinum quidem nondum apprehendit, hesternum vero jam perdidit. In hodiernâ quoque vitæ non amplius vivitis, quam in illo mobili transitorioque*

Ch. IV. *“ these permanent and comprehensive FORMS
 “ that THE DEITY views at once, without
 “ looking abroad, all possible productions
 “ both present, past, and future—that this
 “ great and stupendous View is but a View
 “ of himself, where all things lie inveloped
 “ in their Principles and Exemplars, as be-
 “ ing*

momento. Quod igitur Temporis patitur conditionem, licet illud, sicut de mundo censuit Aristoteles, nec cæperit unquam esse, nec desinat, vitæque ejus cum temporis infinitate tendatur, nondum tamen tale est, ut æternum esse jure credatur. Non enim totum simul infinitæ licet vitæ spatium comprehendit, atque complectitur, sed futura nondum transacta jam non habet. Quod igitur interminabilis vitæ plenitudinem totam pariter comprehendit, ac possidet, cui neque futuri quidquam absit, nec præteriti fluxeret, id ÆTERNUM esse jure perhibetur: idque necesse est, et sui compos præsens sibi semper assistere, et infinitatem mobilis temporis habere præsentem. Unde quidam non rectè, qui cum audiunt visum Platoni, mundum hunc nec habuisse initium, nec habiturum esse defectum, hoc modo candidiori conditum mundum fieri co-æternum putant. Aliud est enim PER INTERMINABILEM DUCI VITAM, (quod Mundo Plato tribuit) aliud INTERMINABILIS VITÆ TOTAM PARITER COMPLEXAM ESSE PRÆSENTIAM, quod Divinæ Mentis proprium esse manifestum est. Neque enim

“ing essential to the fulness of his universal Ch. IV.

“Intellection?”—If so, it will be proper that we invert the Axiom before mentioned, We must now say—*Nil est in SENSU, quod non prius fuit in INTELLECTU.* For tho’ the contrary may be true with respect to Knowledge merely human, yet never can it be true with respect to

C c 4

Know-

enim Deus conditis rebus antiquior videri debet temporis quantitate, sed simplicis potius proprietate naturæ. HUNC ENIM VITÆ IMMOBILIS PRÆSENTARIUM STATUM, INFINITUS ILLE TEMPORALIUM RERUM MOTUS IMITATUR; cumque eum effingere, atque æquare non possit, ex immobilitate deficit in motum: ex simplicitate præsentis decrescit in infinitam futuri ac præteriti quantitatem; et, cum totam pariter vitæ suæ plenitudinem nequeat possidere, hoc ipso, quod aliquo modo nunquam esse desinit, illud, quod implere atque exprimere non potest, aliquatenus videtur æmulari, alligans se ad qualemcunque præsentiam hujus exigui volucrisque momenti: quæ, quoniam MANENTIS ILLIUS PRÆSENTIÆ QUANDAM GESTAT IMAGINEM, quibuscunque contigerit, id præstat, ut ESSE videantur. Quoniam vero manere non potuit, infinitum Temporis iter arripuit: eoque modo factum est, ut CONTINUARET VITAM EUNDO, cujus plenitudinem completi non valuit PERMANENDO. Itaque, &c. De Consolat. Philosoph. L. V.

CH. IV. Knowledge universally, *unless we give Precedence to ATOMS and LIFELESS BODY, making MIND, among other things, to be struck out by a lucky Concourse.*

§ 3. IT is far from the design of this Treatise, to insinuate that Atheism is the Hypothesis of our latter Metaphysicians. But yet it is somewhat remarkable, in their several Systems, how readily they admit of the above *Precedence*.

FOR mark the Order of things, according to *their* account of them. First comes that huge Body *the sensible World*. Then this and its Attributes beget *sensible Ideas*. Then out of sensible Ideas, by a kind of lopping and pruning, are made *Ideas intelligible, whether specific or general*. Thus should they admit that MIND was coeval with BODY, yet *till* BODY gave it *Ideas*, and awakened its dormant Powers, it could at best have been nothing more

more, than a *sort of dead Capacity*, for **Ch. IV.**
 INNATE IDEAS it could not possibly have
any.

AT another time we hear of *Bodies* so
exceedingly fine, that their very *Exility*
 makes them susceptible of *sensation* and
knowledge; as if they shrunk into *Intellect*
 by their exquisite subtlety, which rendered
 them too delicate to be *Bodies* any longer.
 It is to this notion we owe many curious
 inventions, such as *subtle Æther*, *animal*
Spirits, *nervous Ducts*, *Vibrations*, and the
 like; Terms, which MODERN PHILOSOPHY,
 upon parting with *occult Qualities*,
 has found expedient to provide itself, to
 supply their place.

BUT the *intellectual* Scheme, which ne-
 ver forgets Deity, postpones every thing
corporeal to the *primary mental Cause*. It is
here it looks for the origin of *intelligible*
 Ideas, even of those, which exist in *human*
 Capacities. For tho' *sensible* Objects may
 be

Ch. IV. be the destined medium, to awaken the dormant Energies of Man's Understanding, yet are those Energies themselves no more contained in *Sense*, than the Explosion of a Cannon, in the Spark which gave it fire (1).

IN

(1) The following Note is taken from a Manuscript Commentary of the *Platonic Olympiodorus*, (quoted before p. 371.) upon the *Pædo* of *Plato*; which tho' perhaps some may object to from inclining to the Doctrine of *Platonic Reminiscence*, yet it certainly gives a better account how far the *Senses* assist in the acquisition of *Science*, than we can find given by vulgar Philosophers.

Οὐδέποτε γὰρ τὰ χείρω κ' δεύτερα ἀρχαὶ ἢ αἰτίαι εἰσὶ τῶν κρείττωνων· εἰ δὲ δεῖ καὶ ταῖς ἑγκυκλίους ἐξηγήσασθαι πείθεσθαι· κ' ἀρχὴν εἰπεῖν τὴν αἰσθησὶν τῆς ἐπιστήμης, λέξομεν αὐτὴν ἀρχὴν ἕχ' ὡς ποιητικὴν, ἀλλ' ὡς ἐπαθίζουσαν τὴν ἡμέτεραν ψυχὴν εἰς ἀνάμνησιν τῶν καθόλου—καὶ τὰ ταύτην δὲ τὴν ἐνοσίαν εἶρηαι καὶ τὸ ἐν Τιμαίῳ, ὅτι δι' ἕψεως καὶ ἀκοῆς τὸ τῆς φιλοσοφίας ἐπαθίσασθαι γίνεσθαι, διότι ἐκ τῶν αἰσθητῶν εἰς ἀνάμνησιν ἀφικνούμεθα. Those things, which are inferior and secondary, are by no means the Principles or Causes of the more excellent; and tho' we admit the common interpretations, and allow SENSE to be a Principle of SCIENCE, we must however call it a Principle, not as if it was the efficient

IN short ALL MINDS, that are, are SIMILAR and CONGENIAL; and so too are *their* Ch. IV,

efficient Cause, but as it rouses our Soul to the Recollection of general Ideas—According to the same way of thinking is it said in the Timæus, that through the Sight and Hearing we acquire to ourselves Philosophy, because we pass from Objects of SENSE to REMINISCENCE or RECOLLECTION.

And in another passage he observes—Ἐπειδὴ γὰρ πάμμορφον ἀγαλμά ἐστι ἡ ψυχὴ, πάντων τῶν ὄντων ἔχουσα λόγους, ἐπιδηρομένη ὑπὸ τῶν αἰσθητῶν ἀναμιμνήσκουσα ὡς ἕδος ἔχει λόγων, καὶ τῆτος προβάλλουσα. *For in as much as the SOUL, by containing the Principles of all Beings, is a sort of OMNIFORM REPRESENTATION or EXEMPLAR; when it is roused by objects of Sense, it recollects those Principles, which it contains within, and brings them forth.*

Georgius Gemistus, otherwise called Pletbo, writes upon the same subject in the following manner. Τὴν ψυχὴν φασὶν οἱ τὰ εἶδη τιθεμένοι ἀναλαμβάνουσαι ἴσως ἐπιδημονεῖν τὰς ἐν τοῖς αἰσθητοῖς λόγους, ἀκριβέστερον αὐτὰς ἔχειν καὶ τελιώτερον ἐν ἑαυτῇ ἔχειν, ἢ ἐν τοῖς αἰσθητοῖς ἔχειν. Τὸ οὖν τελιώτερον τῆτο καὶ ἀκριβέστερον ἐκ αὐτῶν τῶν αἰσθητῶν ἴσχει τὴν ψυχὴν, ὅγε μὴ ἐστὶν ἐν αὐτοῖς. Οὐ δ' αὖ μὲταμῶ ἀλλόθεν ἐν αὐτῇ ἐξ αὐτῆς διανοῖσθαι· οὐ δὲ γὰρ προκρίναι τὴν ψυχὴν μὲταμῶ

1. IV, *their Ideas, or intelligible Forms.* Were it otherwise, there could be no intercourse between

μηδαμῆ ὄν, τι διανοεῖσθαι· τὰς γὰρ ψευδεῖς τῶν δοξῶν οὐχὶ μὴ ὄντων ἀλλ' ὄντων μὲν, ἄλλων δὲ κατ' ἄλλων εἶναι συνθέσεις τινὰς, εὐ κατὰ τὸ ὀρθὸν γινομένης. Λείπεσθαι δὲ ἀφ' ἑτέρας τινὸς φύσεως πολλῶν ἔτι κρείττονος τε καὶ τελειότερας ἀφήκειε τῇ ψυχῇ τὸ τελειότερον τῶν ἐν τοῖς αἰσθητοῖς λόγων. *Those who suppose IDEAL FORMS, say that the Soul, when she assumes, for the purposes of Science, those Proportions, which exist in sensible objects, possesses them with a superior accuracy and perfection, than that to which they attain in those sensible objects. Now this superior Perfection or Accuracy the Soul cannot have from sensible objects, as it is in fact not in them; nor yet can she conceive it herself as from herself, without its having existence any where else. For the Soul is not formed so as to conceive that, which has existence no where, since even such opinions, as are false, are all of them compositions irregularly formed, not of mere Non-Beings, but of various real Beings, one with another. It remains therefore that this Perfection, which is superior to the Proportions existing in sensible objects, must descend to the Soul from SOME OTHER NATURE, WHICH IS BY MANY DEGREES MORE EXCELLENT AND PERFECT. Pleth. de Aristotel. et Platonic. Philosoph. Diff. Edit. Paris 1541.*

The ΛΟΓΟΙ or PROPORTIONS, of which Gemistus here speaks, mean not only those relative Proportions

between Man and Man, or (what is more Ch. IV.
important) between Man and God. }

FOR

portions of *Equality* and *Inequality*, which exist in Quantity, (such as double, sesquialter, &c.) but in a larger sense, they may be extended to mathematical *Lines*, *Angles*, *Figures*, &c. of all which *Abyss* or *Proportions*, tho' we possess in the *Mind* the most clear and precise Ideas, yet it may be justly questioned, whether any one of them ever existed in the *sensible* World.

To these two Authors we may add *Boetius*, who, after having enumerated many acts of the MIND or INTELLECT, wholly distinct from *Sensation*, and independent of it, at length concludes,

*Hæc est efficiens magis
Longè caussa potentior,
Quam quæ materiæ modo
Impressas patitur notas.
Præcedit tamen excitans,
Ac vires animi movens,
Vivo in corpore passio.
Cum vel lux oculos ferit,
Vel vox auribus instrepit;
Tum MENTIS VIGOR excitus,
QUAS INTUS SPECIES TENET,
Ad motus simileis vocans,
Notis applicat exteris,
INTRORSUMQUE RECONDITIS
FORMIS miscet imagines.*

De Consolat. Philosoph. L. V.

Ch. IV. FOR what is conversation between Man and Man?—It is a mutual intercourse of *Speaking* and *Hearing*.—To the Speaker, it is *to teach*; to the Hearer, it is *to learn*.—To the Speaker, it is *to descend* from *Ideas* to *Words*; to the Hearer, it is *to ascend* from *Words* to *Ideas*.—If the Hearer, in this ascent, can arrive at *no* Ideas, then is he said *not to understand*; if he ascend to Ideas dissimilar and heterogeneous, then is he said *to misunderstand*.—What then is requisite, that he may be said *to understand*;—That he should ascend to certain Ideas, treasured up *within himself*, correspondent and similar to those *within the Speaker*. The same may be said of a *Writer* and a *Reader*; as when any one reads to day or to morrow, or here or in *Italy*, what *Euclid* wrote in *Greece* two thousand years ago.

Now is it not marvellous, there should be *so exact an Identity of our Ideas*, if they were
were

were only generated from *sensible* Objects, Ch. IV. infinite in number, ever changing, distant in Time, distant in Place, and no one Particular the same with any other?

AGAIN, do we allow it possible for GOD to signify his *will* to Men; or for MEN to signify their *wants* to GOD?—In both these cases there must be an *Identity of Ideas*, or else nothing is done either one way or the other. Whence then do these COMMON IDENTIC IDEAS come?—Those of *Men*, it seems, come all from *Sensation*. And whence come *God's Ideas*?—Not surely from *Sensation* too; for this we can hardly venture to affirm, without giving to *Body* that notable *Precedence of being prior to the Intellection of even God himself*.—Let them then be *original*; let them be *connate*, and *essential to the divine Mind*.—If this be true, is it not a fortunate Event, that *Ideas of corporeal rise, and others of mental, (things derived from subjects so totally distinct) should*
so

Ch. IV. *so happily co-incide in the same wonderful*
 ~~~~~ *Identity?*

HAD we not better reason thus upon so abstruse a Subject?—Either all MINDS have their Ideas *derived*; or all have them *original*; or *some have them original, and some derived*. If all Minds have them derived, they must be derived from something, *which is itself not Mind*, and thus we fall insensibly into a kind of Atheism. If all have them original, *then are all Minds divine*, an Hypothesis by far more plausible than the former. But if this be not admitted, then must *one Mind* (at least) have *original* Ideas, and the rest have them *derived*. Now supposing this last, whence are those Minds, whose Ideas are derived, most likely to derive them?—From MIND, or from BODY?—From MIND, a thing *homogeneous*; or from BODY, a thing *heterogeneous*? From MIND, such as (from the Hypothesis) has  
*original*

*original Ideas*; or from BODY, which we Ch. IV.  
cannot discover to have any Ideas at all? (1) }

—An Examination of this kind, pursued with accuracy and temper, is the most probable method of solving these doubts. It is thus we shall be enabled with more assurance to decide, whether we are to admit the Doctrine of *the Epicurean Poet*,

CORPOREA NATURA *animum constare,*  
*animamque* ;

or trust *the Mantuan Bard*, when he sings in divine numbers,

*Ignæus est ollis vigor, et CÆLESTIS ORIGO*  
*Seminibus.*——


BUT

(1) ΝΟΥΝ Δὲ ἐδὲν ΣΩΜΑ γινῆσθαι οὐκ ἔστιν ἐν τῷ ΑΝΟΗΤΑ ΝΟΥΝ γινῆσθαι; No BODY produces MIND; for how should THINGS DEVOID OF MIND produce MIND? *Sallust de Diis et Mundo*, c. 8.

**Ch. IV.** BUT it is now time, to quit these Speculations. Those, who would trace them farther, and have leisure for such studies, may perhaps find themselves led into regions of Contemplation, affording them prospects both interesting and pleasant. We have at present said as much as was requisite to our Subject, and shall therefore pass from hence to our concluding chapter.

## C H A P. V.

*Subordination of Intelligence—Difference of Ideas, both in particular Men, and in whole Nations—Different Genius of different Languages—Character of the English, the Oriental, the Latin, and the Greek Languages—Superlative Excellence of the Last—Conclusion.*

ORIGINAL TRUTH (a), having the <sup>Ch. V.</sup> most intimate connection with the  Supreme Intelligence, may be said (as it were) to

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(a) Those Philosophers, whose Ideas of *Being* and *Knowledge* are derived from *Body* and *Sensation*, have a short method to explain the nature of TRUTH. It is a *factitious* thing, made by every man for himself; which comes and goes, just as it is remembered and forgot; which in the order of things makes its appearance *the last* of any, being not only subsequent to *sensible* Objects, but even to our *Sensations* of them. According to this Hypothesis, there are many Truths which have been, and are no longer; others, that will be, and have

D e 2

not

Ch. V. to shine with unchangeable splendor, enlightening throughout the Universe every possible Subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the Sun; but it self neither admits *Diminution*, nor *Change*, because the Darkness respects only particular Percipients. Among *these* therefore we must look for ignorance and

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not been yet; and multitudes, that possibly may never exist at all.

But there are other Reasoners, who must surely have had very different notions; those I mean, who represent TRUTH not as the *last*, but the *first* of Beings; who call it *immutable, eternal, omnipresent*; Attributes, that all indicate something more than human. To these it must appear somewhat strange, how men should imagine, that a crude account of the method *how they perceive* Truth, was to pass for an account of *Truth itself*; as if to describe the road to *London*, could be called a Description of that Metropolis.

For my own part, when I read the detail about Sensation and Reflection, and am taught the process at large how my Ideas are all generated, I seem to view  
th<sub>e</sub>

and error, and for that *Subordination of Ch: V. Intelligence*, which is their natural consequence. }

WE have daily experience in the Works of ART, that a *partial Knowledge* will suffice for *Contemplation*, tho' we know not enough, to profess ourselves Artists. Much more is this true, with respect to NATURE; and well for mankind is it found

D d 3

to

the human Soul in the light of a Crucible, where Truths are produced by a kind of logical Chemistry. They may consist (for aught we know) of *natural materials*, but are as much *creatures of our own*, as a Bolus or Elixir.

If *Milton* by his URANIA intended to represent TRUTH, he certainly referred her to a much more ancient, as well as a far more noble origin.

—————*Heav'nly born!*

*Before the Hills appear'd, or fountains flow'd,*

*Tbou with eternal Wisdom didst converse,*

*Wisdom thy Sister; and with her didst play*

*In presence of th' almighty Father, pleas'd*

*With thy celestial Song.*————— P. L. VII.

See *Proverbs* VIII. 22, &c. *Jeremiab.* X. 10:  
*Mart. Antonin.* IX. 1.



## H E R M E S.

Ch. V. to be true, else never could we attain any *natural Knowledge* at all. For if the *constitutive Proportions of a Clock* are so subtle, that few conceive them truly, but the Artist himself; what shall we say to *those seminal Proportions*, which make the essence and character of every *natural Subject*?—Partial views, the Imperfections of Sense; Inattention, Idleness, the turbulence of Passions; Education, local Sentiments, Opinions, and Belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to Truth. These it behoves us to correct as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μέμνησ' ἀπιστεῖν, ἄρθρα ταῦτα  
τῶν φρενῶν.

AND thus by a connection perhaps little expected, the Cause of LETTERS, and that

that of VIRTUE appear to co-incide, it Ch. V. being the business of both *to examine our Ideas, and to amend them by the Standard of Nature and of Truth (b)*.

IN this important Work, we shall be led to observe, how Nations, like single Men, have their *peculiar* Ideas; how these *peculiar* Ideas become THE GENIUS OF THEIR LANGUAGE, since the *Symbol* must of course correspond to its *Archetype (c)*;

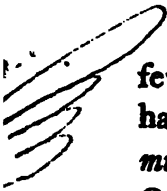
D d 4

how

(b) How useful to ETHIC SCIENCE, and indeed to KNOWLEDGE in general, a GRAMMATICAL DISQUISITION into the *Etymology* and *Meaning* of WORDS was esteemed by the chief and ablest Philosophers, may be seen by consulting *Plato* in his *Cratylus*; *Xenoph. Mem.* IV. 5. 6. *Arrian. EpiA.* I. 17. II. 10. *Marc. Anton.* III. 11. V. 8. X. 8.

(c) ΗΘΟΥΣ ΧΑΡΑΚΤΗΡ ἐστὶ τ' ἀρθρώπου ΛΟΓΟΥΣ. *Stob. Capiuntur Signa baud levia, sed observatu digna (quod fortasse quispiam non putarit) de ingeniis et moribus populorum et nationum ex linguis ipsorum.* *Bacon. de Augm. Scient.* VI. 1. Vid. etiam *Quintil. L. XI.* p. 675. *Edit. Capperon.* *Diog. L. I.* p. 58. et *Menag. Com. Tusc. Disp.* V. 16.

**Ch. V.** how the *wisest* Nations, having the *most* and *best* Ideas, will consequently have the *best* and *most copious* Languages; how others, whose Languages are motly and compounded, and who have borrowed from different countrys different Arts and Practices, discover by WORDS, to whom they are indebted for THINGS.



To illustrate what has been said, by a few examples. We BRITONS in our time have been remarkable borrowers, as our *multiform* Language may sufficiently shew. Our Terms in *polite Literature* prove, that this came from *Greece*; our Terms in *Music* and *Painting*, that these came from *Italy*; our Phrases in *Cookery* and *War*, that we learnt these from the *French*; and our Phrases in *Navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different Sources of our Language may be the cause, why it is so deficient in *Regularity* and *Analogy*. Yet we have this advantage to compensate the defect,

defect, that what we want in *Elegance*, Ch. V. we gain in *Copioufness*, in which last-re-  
spect few Languages will be found supe-  
rior to our own.

LET us pass from ourselves to the NA-  
TIONS OF THE EAST. The (*d*) Eastern  
World, from the earliest days, has been at  
all times the Seat of enormous Monarchy.  
On its natives fair Liberty never shed its ge-  
nial influence. If at any time civil Discords  
arose among them (and arise there did in-  
numerable) the contest was never about  
*the Form of their Government*; (for this  
was an object, of which the Combatants  
had no conception;) it was all from the  
poor motive of, *who should be their MASTER*,  
whether

(*d*) Λιὰ γὰρ τὸ δαδικώτεροι εἶναι τὰ ἤθη οἱ μὲν Βάρβαροι τῶν Ἑλλήνων, οἱ δὲ πρὸς τὴν Ἀσίαν τῶν πρὸς τὴν Ευρώπην, ὑπομένουσι τὴν δεσποτικὴν ἀρχὴν, ἰδίῃ δυσχεραίνοντες. For the Barbarians by being more slavish in their Manners than the Greeks, and those of Asia than those of Europe, submit to despotic Government without murmuring or discontent. Arist. Polit. III. 4.

Ch. V. whether a *Cyrus* or an *Artaxerxes*, a *Mulbonet* or a *Mustapha*.

SUCH was their Condition, and what was the consequence?—Their Ideas became consonant to their servile State, and their Words became consonant to their servile Ideas. The great Distinction, for ever in their sight, was that of *Tyrant* and *Slave*; the most unnatural one conceivable, and the most susceptible of pomp, and empty exaggeration. Hence they talked of *Kings* as *Gods*, and of themselves, as the meanest and most abject *Reptiles*. Nothing was either great or little in moderation, but every Sentiment was heightened by incredible *Hyperbole*. Thus tho' they sometimes ascended into *the Great* and *Magnificent* (e), they as frequently degenerated

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(e) The truest Sublime of the East may be found in the Scriptures, of which perhaps the principal cause is the intrinsic Greatness of the Subjects there treated; the Creation of the Universe, the Dispensations of divine Providence, &c.

nerated into the *Tumid* and *Bombast*. *The Ch. V.*  
*Greeks too of Asia* became infected by their  
 neighbours, who were often at times not  
 only their neighbours, but their masters;  
 and hence that *Luxuriance* of the *Asiatic*  
*Stile*, unknown to the chaste eloquence  
 and purity of *Athens*. But of the *Greeks* we  
 forbear to speak now, as we shall speak of  
 them more fully, when we have first con-  
 sidered the Nature or Genius of the *Romans*.

AND what sort of People may we pro-  
 nounce the ROMANS?—A Nation engaged  
 in wars and commotions, some foreign,  
 some domestic, which for seven hun-  
 dred years wholly engrossed their thoughts.  
 Hence therefore their LANGUAGE be-  
 came, *like their Ideas*, copious in all Terms  
 expressive of things *political*, and well  
 adapted to the purposes both of *History*  
 and *popular Eloquence*.—But what was  
 their *Philosophy*?—As a Nation, it was  
 none, if we may credit their ablest Writers.  
 And hence the Unfitness of their Language  
 to



Ch. V. to this Subject; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes Philosophy himself, from the number of terms, which he is obliged to invent (*f*). *Virgil* seems

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(*f*) See *Sic. de Fin.* I. C. 1, 2, 3. III. C. 1, 2, 4, &c. but in particular *Tusc. Diss.* I. 3. where he says, PHILOSOPHIA jacuit usque ad hanc ætatem, nec ullum habuit lumen LITERARUM LATINARUM quæ illustranda et excitanda nobis est; ut si, &c. See also *Tusc. Diss.* IV. 3. and *Acad.* I. 2. where it appears, that 'till *CICERO* applied himself to the writing of *Philosophy*, the *Romans* had nothing of the kind in their language, except some mean performances of *Amasanius* the *Epicurean*, and others of the same sect. How far the *Romans* were indebted to *Cicero* for *Philosophy*, and with what industry, as well as eloquence, he cultivated the Subject, may be seen not only from the titles of those Works that are now lost, but much more from the many noble ones still fortunately preserved.

The *Epicurean* Poet *LUCRETIVS*, who flourished nearly at the same time, seems by his silence to have overlooked the *Latin* writers of his own sect; deriving all his *Philosophy*, as well as *Cicero*, from *Grecian* Sources; and, like him, acknowledging the difficulty of writing *Philosophy in Latin*, both from the *Poverty* of the Tongue, and from the *Novelty* of the Subject.

*Nec*



seems to have judged the most truly of his Ch. V. Countrymen, when admitting their inferiority in the more elegant Arts, he concludes at last with his usual majesty.

*Tu*

---

*Nec me animi fallit, GRAIORUM obscura reperta  
Difficile inlustrare LATINIS versibus esse,  
(Multa novis rebus præsertim quom fit agendum,)  
Propter EGESTATEM LINGUÆ et RERUM NOVITATEM:*

*Sed tua me virtus tamen, et sperata voluptas  
Suavis amicitia quemvis perferre laborem  
Suadet—*

Lucr. I. 137.

In the same age, VARRO, among his numerous works, wrote some in the way of *Philosophy*; as did the Patriot BRUTUS, a Treatise concerning *Virtue*, much applauded by *Cicero*; but these Works are now lost.

Soon after the Writers above-mentioned came HORACE, some of whose Satires and Epistles may be justly ranked among the most valuable pieces of *Latin Philosophy*, whether we consider the purity of their Stile, or the great Address, with which they treat the Subject.

After *Horace*, tho' with as long an interval as from the days of *Augustus* to those of *Nero*, came the Satirist PERSIUS, the friend and disciple of the Stoic *Cornutus*; to whose precepts as he did honour by his virtuous Life,

so

I. V. *Tu* REGERE IMPERIO POPULOS, Ro-  
*mane, memento,*  
*(Hæ tibi erunt artes) pacisque imponere*  
*morem,*  
*Parcere subje&ctis, et debellare superbos.*

FROM

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to his works, tho' small, shew an early proficiency in the Science of Morals. Of him it may be said, that he is almost the single *difficult* writer among the *Latin* Classics, whose meaning has sufficient merit, to make it worth while to labour thro' his obscurities.

In the same degenerate and tyrannic period, lived also *SENECA*; whose character, both as a Man and a Writer, is discussed with great accuracy by the noble author of the *Characteristics*, to whom we refer.

Under a milder Dominion, that of *Hadrian* and the *Antonines*, lived *AULUS GELLIUS*, or (as some call him) *AGELLIUS*, an entertaining Writer in the miscellaneous way; well skilled in Criticism and Antiquity; who tho' he can hardly be entitled to the name of a *Philosopher*, yet deserves not to pass unmentioned here, from the curious fragments of Philosophy interspersed in his works.

With *Aulus Gellius* we range *MACROBIUS*, not because a Contemporary, (for he is supposed to have lived under

FROM considering *the Romans*, let us Ch. V.  
 pass to THE GREEKS. THE GRECIAN  
 COMMON-

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under *Honorius* and *Theodofius*) but from his near resemblance, in the character of a Writer. His Works, like the other's, are miscellaneous; filled with Mythology and antient Literature, some Philosophy being intermixed. His Commentary upon the *Somnium Scipionis* of *Cicero* may be considered as wholly of the *philosophical* kind.

In the same age with *Aulus Gellius*, flourished APULIUS of *Madaura* in *Africa*, a *Platonic* Writer, whose Matter in general far exceeds his perplexed and affected Stile, too conformable to the false Rhetoric of the Age when he lived.

Of the same Country, but of a later Age, and a harsher Stile, was MARTIANUS CAPELLA, if indeed he deserve not the name rather of a *Philologist*, than of a *Philosopher*.

After *Capella*, we may rank CHALCIDIUS the *Platonic*, tho' both his Age, and Country, and Religion are doubtful. His manner of writing is rather more agreeable than that of the two preceding, nor does he appear to be their inferior in the knowledge of Philosophy, his work being a laudable Commentary upon the *Timæus* of *Plato*.

The

Ch. V. COMMONWEALTHS, while they maintained their Liberty, were the most heroic Confederacy, that ever existed. They were the

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The last *Latin* Philosopher was BOETHIUS, who was descended from some of the noblest of the *Roman* Families, and was Consul in the beginning of the sixth Century. He wrote many philosophical Works, the greater part in the *Logical* way. But his *Ethic* piece, *On the Consolation of Philosophy*, and which is partly prose, and partly verse, deserves great encomiums both for the Matter, and for the Style; in which last he approaches the Purity of a far better age than his own, and is in all respects preferable to those crabbed *Africans* already mentioned. By command of *Theodoric* king of the *Goths*, it was the hard fate of this worthy Man to suffer death; with whom the *Latin* Tongue, and the last remains of *Roman* Dignity, may be said to have sunk in the western World.

There were other *Romans*, who left *Philosophical* Writings; such as MUSONIUS RUFUS, and the two Emperors, MARCUS ANTONINUS and JULIAN; but as these preferred the use of the *Greek* Tongue to their own, they can hardly be considered among the number of *Latin* Writers.

And so much (by way of sketch) for THE LATIN AUTHORS OF PHILOSOPHY; a small number for so vast an Empire, if we consider them as all the product of near six successive centuries.

the politest, the bravest, and the wisest of Ch. V. men. In the short space of little more than a Century, they became such Statesmen, Warriors, Orators, Historians, Physicians, Poets, Critics, Painters, Sculptors, Architects, and (last of all) Philosophers, that one can hardly help considering THAT GOLDEN PERIOD, as a Providential Event in honour of human Nature, to shew to what perfection the Species might ascend (g).

Now

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(g) If we except *Homer*, *Hesiod*, and the *Lyric* Poets, we hear of few *Grecian* Writers before the expedition of *Xerxes*. After that Monarch had been defeated, and the dread of the *Persian* power was at an end, the EFFULGENCE OF GRECIAN GENIUS (if I may use the expression) broke forth, and shone till the time of *Alexander the Macedonian*, after whom it disappeared, and never arose again. This is that *Golden Period* spoken of above. I do not mean that *Greece* had not many writers of great merit subsequent to that period, and especially of the philosophic kind; but the *Great*, the *Striking*, the *Sublime* (call it as you please) attained at that time to a height, to which it never could ascend in any after age.

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Ch. V. NOW THE LANGUAGE OF THESE  
 GREEKS was truly like themselves, it was  
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The same kind of fortune befel the people of *Rome*. When the *Punic* wars were ended, and *Carthage* their dreaded Rival was no more, then (as *Horace* informs us) they began to cultivate the politer arts.\* It was soon after this, their great Orators, and Historians, and Poets arose, and *Rome*, like *Greece*, had her *Golden Period*, which lasted to the death of *Octavius Caesar*.

I call these two Periods, from the two greatest Geniuses that flourished in each, one THE SOCRATIC PERIOD, the other THE CICERONIAN.

There are still farther analogies subsisting between them. Neither Period commenced, as long as solicitude for the common welfare engaged men's attentions, and such wars impended, as threatened their destruction by Foreigners and Barbarians. But when once these fears were over, a general security soon ensued, and instead of attending to the arts of defence and self-preservation, they began to cultivate those of Elegance and Pleasure. Now, as these naturally produced a kind of wanton insolence (not unlike the vicious temper of high fed animals) so by this the bands of union were insensibly dissolved. Hence then among  
 the

conformable to their transcendent and Ch. V.  
 universal Genius. Where Matter so  
 abounded,

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the *Greeks* that fatal *Peloponnesian* War, which together with other wars, its immediate consequence, broke the confederacy of their Commonwealths; wasted their strength; made them jealous of each other; and thus paved a way for the contemptible kingdom of *Macedon* to enslave them all, and ascend in a few years to universal Monarchy.

A like luxuriance of prosperity sowed discord among the *Romans*; raised those unhappy contests between the *Senate* and the *Gracchi*; between *Sylla* and *Marius*; between *Pompey* and *Cæsar*; till at length, after the last struggle of Liberty by those brave Patriots *Brutus* and *Cassius* at *Philippi*, and the subsequent defeat of *Antony* at *Actium*, the *Romans* became subject to the dominion of a FELLOW-CITIZEN.

It must indeed be confessed, that after *Alexander* and *Octavius* had established their Monarchies, there were many bright Geniuses, who were eminent under their Government. *Aristotle* maintained a friendship and epistolary correspondence with *Alexander*. In the time of the same Monarch lived *Theophrastus*, and the Cynic, *Diogenes*. Then also *Demosthenes* and *Æschines* spoke their two celebrated Orations. So likewise in the time of *Octavius*, *Virgil* wrote his *Eneid*, and with

Ch. V. abounded, Words followed of course, and those exquisite in every kind, as the Ideas for which they stood. And hence it followed, there was not a Subject to be found, which could not with propriety be expressed in *Greek*.

HERE were Words and Numbers for the Humour of an *Aristophanes*; for the native

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*Horace, Varius*, and many other fine Writers, partook of his protection and royal munificence. But then it must be remembered, that these men were bred and educated in the principles of a free Government. It was hence they derived that high and manly spirit, which made them the admiration of after-ages. The Successors and Forms of Government left by *Alexander* and *Octavius*, soon stopt the growth of any thing farther in the kind. So true is that noble saying of *Longinus* —

Θρίψαι τι γὰρ ἰκανῶς τὰ φροήματα τῶν μεγαλοφρόνων ἢ ΕΛΕΥΘΕΡΙΑ, καὶ ἐπιλπίσαι, καὶ ἅμα διωθεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὰ πρωτῆα φιλοτιμίας.

*It is LIBERTY that is form'd to nurse the sentiments of great Geniuses; to inspire them with hope; to push forward the propensity of contest one with another, and the generous emulation of being the first in rank. De Subl. Sect. 44.*



native Elegance of a *Philemon* or *Me-* Ch. V.  
*nander*; for the amorous Strains of a *Mim-*  
*nermus* or *Sappho*; for the rural Lays of a  
*Theocritus* or *Bion*; and for the sublime  
 Conceptions of a *Sophocles* or *Homer*. The  
 same in Prose. Here *Isocrates* was enabled  
 to display his Art, in all the accuracy of  
 Periods, and the nice counterpoise of  
 Diction. Here *Demosthenes* found mate-  
 rials for that nervous Composition, that  
 manly force of unaffected Eloquence,  
 which rushed, like a torrent, too impe-  
 tuous to be withstood.

Who were more different in exhi-  
 biting their *Philosophy*, than *Xenophon*,  
*Plato*, and his disciple, *Aristotle*? Dif-  
 ferent, I say, in their character of *Com-*  
*position*; for as to their *Philosophy itself*,  
 it was in reality *the same*. *Aristotle*,  
 strict, methodic, and orderly; subtle in  
 Thought; sparing in Ornament; with  
 little address to the Passions or Ima-  
 gination; but exhibiting the whole with

Ch. V. such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed in *Greek*? Let those, who imagine it may be done as well in another Language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this method and strict order appears. The *Formal* and *Didactic* is wholly dropt. Whatever they may teach, it is without professing to be teachers; a train of Dialogue and truly polite Address, in which, as in a Mirrour, we behold human Life, adorned in all its colours of Sentiment and Manners.

AND yet though these differ in this manner from the *Stagirite*, how different are they likewise in character from each other?—*Plato*, copious, figurative,

tive, and majestic; intermixing at times Ch. V. the facetious and satiric; enriching his Works with Tales and Fables, and the mystic Theology of ancient times. *Xenophon*, the Pattern of perfect simplicity; every where smooth, harmonious, and pure; declining the figurative, the marvelous, and the mystic; ascending but rarely into the Sublime; nor then so much trusting to the colours of Stile, as to the intrinsic dignity of the Sentiment itself.

THE Language in the mean time, in which *He* and *Plato* wrote, appears to suit so accurately with the Stile of both, that when we read either of the two, we cannot help thinking, that it is he alone, who has hit its character, and that it could not have appeared so elegant in any other manner.

And thus is THE GREEK TONGUE,  
from its Propriety and Universality, made


Ch. V. *for all that is great, and all that is beautiful in every Subject, and under every Form of writing.*

GRAVIS ingenium, GRAVIS dedit ore  
 rotundo  
 Musa loqui.

IT were to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure (for as to such, as do either from views more sordid, we leave them, like Slaves, to their destined drudgery) it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished Models of *Grecian Literature*; that they would not waste those hours, which they cannot recall, upon the meaner productions of the *French* and *English* Press; upon that fungous growth of Novels and of Pamphlets, where, it is to be feared, they rarely find  
 any

any rational pleasure, and more rarely Ch. V.  
still, any solid improvement.

To be *competently* skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a Journey through some pleasant Country, where every mile we advance, new charms arise. It is certainly as easy to be a Scholar, as a Gamester, or many other Characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that *it is Men, and not Books*, we must study to become knowing; this I have always remarked from repeated Experience, to be the common consolation and language of Dunces. They shelter their ignorance under a few bright Examples, whose transcendent abilities, without the  
common

Ch. V. common helps, have been sufficient of  
 *themselves* to great and important Ends.  
 But alas!

*Decipit exemplar vitiis imitabile—*

IN truth, each man's Understanding, when ripened and mature, is a composite of *natural Capacity*, and of *super-induced Habit*. Hence the greatest Men will be necessarily those, who possess *the best Capacities*, cultivated with *the best Habits*. Hence also moderate Capacities, when adorned with valuable Science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of CULTURE and GOOD LEARNING, *they are able to render a man, if he will take the pains, intrinsically more excellent than his natural Superiors.*

AND

AND so much at present as to GENERAL Ch. V.  
IDEAS; *how we acquire them; whence* }  
*they are derived; what is their Nature;*  
*and what their connection with Language.*  
So much likewise as to the Subject of this  
Treatise, UNIVERSAL GRAMMAR.

End of the THIRD BOOK.

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## A D V E R T I S E M E N T.

**T**HE following Notes are either Translations of former Notes, or Additions to them. The additional are chiefly Extracts from Greek Manuscripts, which (as the Author has said already concerning others of the same kind) are valuable both for their Rarity, and for their intrinsic Merit.



## ADDITIONAL NOTES.

PAG. 95.—TO STOP, &c.] The Quotation from *Proclus* in the Note may be thus rendered—THAT THING IS AT REST, *which* FOR A TIME PRIOR AND SUBSEQUENT IS IN THE SAME PLACE, *both itself, and its Parts.*

P. 105. In the Note, for *γυγόμενοι* read *γερόμενοι*, and render the passage thus—*For by this Faculty* (namely the faculty of Sense) *we neither know the Future, nor the Past, but the Present only.*

P. 106. NOTE (d).] The passage of *Philoponus* here referred to, but by mistake omitted, has respect to the notion of beings *corporeal* and *sensible*, which were said to be *nearly approaching to Non-Entities*. The Author explains this among other reasons, by the following—Πῶς δὲ τοῖς μὴ ἔσι γειτνιάζει; Πρῶτον μὲν, ἰπειδὴ ἰσταῦθα τὸ παρελθὸν ἐστὶ καὶ τὸ μέλλον, ταῦτα δὲ μὴ ὄντα· τὸ μὲν γὰρ ἠφάνισται καὶ ἔκ ἐτι ἐστὶ, τὸ δὲ ἐπὶ ἐστὶ· συμπαραθείει δὲ τῷ χρόνῳ τὰ φύσιμα πάντα, μᾶλλον δὲ τῆς κινήσεως αὐτῶν παρακολούθημά ἐστὶ ὁ χρόνος. *How therefore is it that they approach nearly to Non-Entities? In the first place, because* HERE (where they exist) *exists* THE PAST and THE FUTURE, and *these are* NON-ENTITIES; *for the one is vanished, and is no more, the other is not as yet. Now all natural Substances pass away along with* TIME *or rather it is upon their Motion that* TIME *is an Attendant.*

## ADDITIONAL NOTES.

P. 119—in the Note here subjoined mention is made of the REAL NOW, or INSTANT, and its efficacy. To which we may add, that there is not only a *necessary* Connection between *Existence* and *the Present Instant*, because *no other Point* of Time can properly be said to *be*, but also between *Existence* and *Life*, because *what-ever lives*, by the same reason necessarily *Is*. Hence *Sophocles*, speaking of *Time present*, elegantly says of it—

— χρόνον τῷ ζῳῆτι, καὶ παρόντι νῦν

THE LIVING, and Now present TIME.

*Trachin.* V. 1185.

P. 227.—The Passage in *Virgil*, of which *Servius* here speaks, is a description of *Turnus's* killing two brothers, *Amycus* and *Diores*; after which the Poet says of him,

—curru abscissa DUORUM

*Suspendit capita*—————

This, literally translated, is—*he bung up on his chariot the heads of Two persons, which were cut off*, whereas the Sense requires, of *THE Two persons*, that is to say, of *Amycus* and *Diores*. Now this by *Amborum* would have been expressed properly, as *Amborum* means *THE Two*; by *Duorum* is expressed improperly, as it means only *Two indefinitely*.

P. 259.—The Passage in Note (o) from *Themistius*, may be thus rendered—*Nature in many instances appears to make her transition by little and little, so that in some Beings it may be doubted, whether they are Animal, or Vegetable.*

P.

P. 294. Note (c)—*There are in the number of things many, which have a most known EXISTENCE, but a most unknown ESSENCE; such for example as Motion, Place, and more than either of them, Time. The EXISTENCE of each of these is known and indisputable, but what their ESSENCE is, or Nature, is among the most difficult things to discern. The Soul also is in the same Class: that it is something, is most evident; but what it is, is a matter not so easy to learn.* Alex. Aphrod. p. 142.

P. 340.—[LANGUAGE—INCAPABLE OF COMMUNICATING DEMONSTRATION.] See Three Treatises, or Vol. I. p. 220. and the additional note on the words, *The Source of infinite Truths, &c.*

P. 368.—in the Note—*yet so held the Philosopher of Malmesbury, and the Author of the Essay, &c.*

*Philoponus, from the Philosophy of Plato and Pythagoras, seems to have far excelled these Moderns in his account of WISDOM or PHILOSOPHY, and its Attributes, or essential Characters.*—“ἴδιον γὰρ φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχειν διαφορὰν δεῖξαι τὴν κοινωσίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχειν κοινωσίαν δεῖξαι τὴν διαφέρεισιν· ἔτι γὰρ δυσχερὲς τὸ δεῖξαι φάτης (lege φάτης) καὶ περιγεγραῖς κοινωσίαν, (σπανί γὰρ περιπλοκῶν) ἀλλ’ ἐτι (lege ὅτι) τὸ διάφορον τῶν ἐπιπέδων ἐστὶ κοινὸν καὶ ἐπιπέδων διαφορὰν, ἀλλὰ τί κοινὸν ἔχεισιν. IT IS THE PROPER BUSINESS OF PHILOSOPHY TO SHEW IN MANY THINGS, WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; and IN MANY THINGS, WHICH HAVE A COMMON CHARACTER, THRO’ WHAT IT IS THEY DIFFER. It

is indeed no difficult matter to shew the common Character of a Wood-Pigeon and a Dove, (for this is evident to every one) but rather to tell where lies the Difference; nor to tell the Difference between a Dog and a Horse, but rather to shew, what they possess in common. Philop. Com. MS. in Nicomach. Arithm.

P. 379—THEY ARE MORE EXQUISITE THAN *Ἔς.*] The Words of Aristotle, here referred to, are these—*μᾶλλον δ' ἐστὶ τὸ ἐν ἰακῇ καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τέχνης.* THE PRINCIPLES OF DESIGN and BEAUTY are more in the Works of NATURE, than they are in those of ART.

P. 379—WE MUST OF NECESSITY ADMIT A MIND, *Ἔς.*] The following quotation, taken from the third book of a *manuscript Comment of Proclus on the Parmenides of Plato*, is here given for the sake of those, who have curiosity with regard to the doctrine of IDEAS, as held by antient Philosophers.

Εἰ δὲ δεῖ συνόμως εἰπεῖν τὴν αἰτίαν τῆς τῶν ἰδεῶν ὑποθέσεως, δι' ἣν ἐκείνοις ἤρσει, ρητέον ὅτι ταῦτα πάντα ὅσα ὀρατὰ, ἐράνια καὶ ὑπὸ σελήνης, ἢ ἀπὸ ταυλομάτε ἐστίν, ἢ καὶ αἰτίαι· ἀλλ' ἀπὸ ταυλομάτε ἀδύνατον· ἐστὶ γὰρ ἐν τοῖς ὑτέροις τὰ κρείττονα, νῦς, καὶ λόγος, καὶ αἰτία, καὶ τὰ αἰτίαι, καὶ ἔτω καὶ τὰ ἀποτελέσματα κρείττω τῶν ἀρχῶν, πρὸς τῷ καὶ ὁ φησὶν ὁ Ἀριστοτέλης· δεῖ πρὸ τῶν καλῶ συμβεβηκὸς αἰτίων εἶναι τὰ καθ' αὐτὰ, τέτων γὰρ ἐκθεσις τὸ καλὸν συμβεβηκός· ὥστε τὸ ἀπὸ ταυλομάτε πρῶτον ἀν' ἣν τὸ κατ' αἰτίαν, εἰ καὶ ἀπὸ ταυλομάτε τὰ Θεότατα ἢ τῶν φανερώων. If  
there.

therefore we are to relate concisely the Cause, why THE HYPOTHESIS OF IDEAS pleased them (namely) Parmenides, Zeno, Socrates, &c.) we must begin by observing that all the various visible objects around us, the heavenly as well as the sublunary, are either from CHANCE, or according to a CAUSE. FROM CHANCE IS IMPOSSIBLE; for then the more excellent things (such as Mind, and Reason, and Cause, and the Effects of Cause) will be among those things that come last, and so the ENDINGS of things will be more excellent than their BEGINNINGS. To which too may be added what Aristotle says; that ESSENTIAL CAUSES OUGHT TO BE PRIOR TO ACCIDENTAL, in as much as EVERY ACCIDENTAL CAUSE IS A DEVIATION FROM THEM; so that whatever is the Effect of such essential Cause [as is indeed every work of Art and human Ingenuity] must needs be prior to that which is the Effect of Chance, even tho' we were to refer to Chance the most divine of visible objects, [the Heavens themselves].

The Philosopher, having thus proved a definite Cause of the World in opposition to Chance, proceeds to shew that from the Unity and concurrent Order of things this Cause must be ONE. After which he goes on, as follows.——

——Εἰ μὲν οὖν ἄλογον τὸ τοῦ ἀποποιεῖν ἔσαι γὰρ τι πάλιν τῶν ὑστέρων τῆς τέτων αἰτίας κρείττον, τὸ κατὰ λόγον καὶ γινώσκον ποιῶν, εἴσω τῷ Παλίῳ ὄν, καὶ τῷ Ὀλοῦ μέρος, ὃ ἐστὶν ἀπ' αἰτίας ἀλόγου τοιοῦτο. Εἰ δὲ λόγον ἔχον, καὶ αὐτὸ γινώσκον, οἶδεν ἑαυτὸ δῆσαι τῶν πάλιν αἰτίων ὄν, ἢ τὸ τοῦ ἀγνοῦν, ἀγνοήσει τὴν ἑαυτῷ φύσιν. Εἰ δὲ οἶδεν, ὅτι κατ' ἐσῆαυ ἐστὶ τῷ παλίῳ αἰτίων, τὸ

ἢ ἀρισμένως εἶδῃ δόξαρον, καὶ θύταρον εἶδῃ ἐξ ἀνάγκης, εἶδῃ ἄρα καὶ ἢ ἴγω αἴτιον ἀρισμένως εἶδῃ ἢ καὶ τὸ Πᾶν, καὶ πάν-  
 τα ἐξ ἢ τὸ Πᾶν, ἢ ἴγω καὶ αἴτιον. Καὶ εἰ τῦτε, ἦτοι εἰς  
 ἑαυτὸ ἄρα βλάσκει, καὶ ἑαυτὸ γινώσκου, εἶδῃ τὰ μετ' αὐτό. Δέ-  
 γροι ἄρα καὶ εἰδῃσι αὐλοὶ εἶδῃ τῆς Κοσμικῆς λόγος, καὶ τὰ εἶδη,  
 ἐξ ἢ τὸ Πᾶν, καὶ ἴγω ἐν αὐτῷ τὸ Πᾶν, ὡς ἐν αὐτῷ, χωρὶς τῆς  
 ἑλκας.— *Now IF THIS CAUSE BE VOID OF REA-  
 SON, that indeed would be absurd; for then again there  
 would be something among those things, which come last  
 in order, more excellent than their Principle or Cause. I  
 mean by more excellent, something operating according to  
 Reason and Knowledge, and yet within that Universe, and  
 a Part of that Whole, which is, what it is, from a Cause  
 devoid of Reason.*

*But if, on the contrary, THE CAUSE OF THE UNI-  
 VERSE BE A CAUSE, HAVING REASON and know-  
 ing itself, it of course knows itself to be the Cause of all  
 things; else being ignorant of this, it would be ignorant  
 of its own nature. But if it know, that from ITS VERY  
 ESSENCE IT IS THE CAUSE OF THE UNIVERSE,  
 and if that, which knows one part of a Relation definite-  
 ly, knows also of necessity the other, it knows for this rea-  
 son definitely the thing of which it is the Cause. IT  
 KNOWS THEREFORE THE UNIVERSE, and all  
 things out of which the Universe is composed, of all which  
 also it is the Cause. But if this be true, it is evident that  
 BY LOOKING INTO ITSELF, AND BY KNOWING  
 ITSELF, IT KNOWS WHAT COMES AFTER IT-  
 SELF, AND IS SUBSEQUENT. It is therefore, through  
 certain REASONS and FORMS DEVOID OF MATTER  
 that*



that it knows these mundane Reasons and Forms, out of which the Universe is composed, and that the Universe is in it, as in a Cause, distinct from and without the Matter.

P. 380—AGREEABLE TO WHICH IDEAS THESE WORKS ARE FASHIONED, [&c.] It is upon these Principles that *Nicomachus* in his *Arithmetic*, p. 7. calls the Supreme Being an Artist—in τῇ τῷ τεχνίτῳ Θεῷ διανοίᾳ, in *Dei artificis mente*. Where *Philoponus*, in his *manuscript Comment*, observes as follows—τεχνίτην φησὶ τὸν Θεόν, ὡς πάντων τὰς πρώτας αἰτίας καὶ τὰς λόγους αὐτῶν ἔχοντα. He calls GOD an ARTIST, as possessing within himself the first Causes of all things, and their Reasons or Proportions. Soon after speaking of those Sketches, after which Painters work and finish their Pictures, he subjoins——ὥσπερ ἔν ἡμῖς, εἰς τὰ τοιαῦτά σκιαγραφήματα βλέποντες, ποιῶμεν τὸ δὲ τι, ἔτω καὶ ὁ δημιουργός, πρὸς εἰκόνα ἀποβλέπων, τὰ τῆδε πάντα κειόσμεν· ἀλλ' ἴδιον, ὅτι τὰ μὲν τῆδε σκιαγραφήματα ἀτελεῖ ἴσιν, εἰκόνοι δὲ οἱ ἐν τῷ θεῷ λόγοι ἀρχέτυποι καὶ παντέλειοι ἴσιν. As therefore we, looking upon such Sketches as these, make such and such particular things, so also the Creator, looking at those Sketches of his, hath formed and adorned with beauty all things here below. We must remember however, that the Sketches here are imperfect; but that the others, those REASONS or Proportions, which exist in GOD, are ARCHETYPAL and ALL-PERFECT.

It is according to this Philosophy, that *Milton* represents *God*, after he had created this visible World, contemplating.

## ADDITIONAL NOTES.

—————*bow it show'd*

*In prospect from his throne, bow good, bow fair,*

ANSW'RING HIS GREAT IDEA. —————

P. Loft, VII. 556.

*Proclus* proves the Existence of these GENERAL IDEAS OF UNIVESAL FORMS by the following Arguments. ——— *εἰ τοίνυν ἐστὶν αἰτία τῷ παντός αὐτῷ τῷ εἶναι ποιεῖσθαι, τὸ δὲ αὐτῷ τῷ εἶναι ποιεῖν ἀπὸ τῆς ἑαυτῷ ποιεῖ ὁσίας τῆτο ἐστὶ πρώτως, ὅτι τὸ ποιεῖσθαι δευτέρως καὶ ὁ ἐστὶ πρώτως, δίδωσι τῷ ποιεῖσθαι δευτέρως· οἷον τὸ πῦρ καὶ δίδωσι θερμότητα ἄλλω, καὶ ἐστὶ θερμὸν, ἢ ψυχὴ δίδωσι ζῆν, καὶ ἔχει ζῆν, καὶ ἐστὶ πάντων ἰδὸς ἀν ἀληθῆ τὸν λόγον, ὅσα αὐτῷ τῷ εἶναι ποιεῖ· καὶ τὸ αἴτιον ἔν τῷ παντός αὐτῷ τῷ εἶναι ποιεῖν τῆτο ἐστὶ πρώτως, ὅτι ὁ κόσμος δευτέρως. εἰ δὲ ὁ κόσμος πλήρωμα εἰδῶν ἐστὶ καθόλου, εἴη ἀν καὶ ἐν τῷ αἰτίῳ τῷ κόσμῳ ταῦτα πρώτως· τὸ γὰρ αὐτὸ αἴτιον καὶ ἥλιον, καὶ σελήνην, καὶ ἀνθρώπων ὑπέστησε, καὶ ἰσσωτο, καὶ ἕλκε τὰ εἶδη, τὰ ἐν τῷ παντί· ταῦτα ἄρα πρώτως ἐστὶν ἐν τῇ αἰτία τοῦ παντός, ἄλλος ἥλιος παρὰ τὸν ἑμφανῆ, καὶ ἄλλος ἀθροωτος, καὶ τῶν εἰδῶν ὁμοίως ἕκαστον· ἐστὶν ἄρα τα εἶδη πρὸ τῶν αἰσθητῶν, καὶ αἴτια αὐτῶν τα δημιουργικὰ κατὰ τὸν εἰρημένον λόγον, ἐν τῇ μιᾷ τῷ κόσμῳ παντός αἰτία προῦπάρχουσα. *If therefore THE CAUSE OF THE UNIVERSE be a Cause which operates merely by existing, and if that which operates merely by existing operate from its own proper Essence, SUCH CAUSE IS PRIMARILY, WHAT ITS EFFECT IS SECONDARILY, and that, which it is primarily, it giveth to its Effect secondarily. It is thus that Fire both giveth Warmth**

*to something else, and is itself warm; that the Soul giveth Life, and possesseth Life; and this reasoning you may perceive to be true in all things whatever, which operate merely by existing. It follows therefore, THAT THE CAUSE OF THE UNIVERSE, operating after this manner, IS THAT PRIMARILY, WHICH THE WORLD IS SECONDARILY. If therefore the WORLD be the plenitude of FORMS of all Sorts, these FORMS MUST ALSO BE PRIMARILY IN THE CAUSE OF THE WORLD, for it was the same Cause, which constituted the Sun, and the Moon, and Man, and Horse, and in general all the Forms existing in the Universe; These therefore exist primarily in the Cause of the Universe; another Sun besides the apparent, another Man, and so with respect to every Form else. The FORMS therefore PREVIOUS to the sensible and external Forms, and which according to this reasoning are their ACTIVE and EFFICIENT CAUSES, are to be found PRE-EXISTING IN THAT ONE AND COMMON CAUSE OF ALL THE UNIVERSE. Procli Com. MS. in Plat. Parmenid. L. 3.*

We have quoted the above passages for the same reason, as the former; for the sake of those, who may have a curiosity to see a sample of this *antient* Philosophy, which (as some have held) may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras*, and *Orpheus* himself.

If the Phrase, *to operate merely by existing*, should appear questionable, it must be explained upon a supposition, that in *the Supreme Being* no Attributes are *secondary*, *intermittent*, or *adventitious*, but all *original*, *ever perfect* and *essential*. See p. 162, 359.

That we should not therefore think of a *blind unconscious* operation, like that of Fire here alluded to, the Author had long before prepared us, by *uniting Knowledge with natural Efficacy*, where he forms the Character of these *Divine and Creative Ideas*.

But let us hear him in his own Language.—ἀλλ' εἴςτις ἐθέλοιμεν τὴν ιδιότητα αὐτῶν (sc. Ἰδεῶν) ἀφορίσασθαι διὰ τῶν γνωριμωτέρων, ἀπὸ μὲν τῶν φυσικῶν λόγων λάβωμεν τὸ αὐτῶ τῶ εἶναι ποιητικόν, ὡς δὴ καὶ ποιεῖσι· ἀπὸ δὲ τῶν τεχνικῶν τὸ γνωρικόν, ὡς ποιεῖσι, εἰ καὶ μὴ αὐτῶ τῶ εἶναι ποιεῖσι, καὶ ταῦτα ἐνώσασθαι φῶμεν αἰτίας· εἶναι τὰς Ἰδεῶς δημιουργικὰς ἅμα καὶ τοκρὰς πάντων τῶν κατὰ φύσιν ἀποτελεμένων. *But if we should chuse to define the peculiar character of IDEAS by things more known to us than themselves, let us assume from NATURAL PRINCIPLES THE POWER OF EFFECTING, MERELY BY EXISTING, all the things that they effect; and from ARTIFICIAL PRINCIPLES THE POWER OF COMPREHENDING all that they effect, although they did not effect them merely by existing; and then uniting those two, let us say that IDEAS are at once the EFFICIENT and INTELLIGENT CAUSES of all things produced according to Nature.* From book the second of the same Comment.

The Schoolman, *Thomas Aquinas*, a subtle and acute writer, has the following sentence, perfectly corresponding with this Philosophy. *Res omnes comparantur ad Divinum Intellectum, sicut artificata ad Artem.*

The

The Verses of *Orpheus* on this subject may be found in the tract *De Mundo*, ascribed to *Aristotle*, p. 23. *Edit. Sylburg.*

Ζεὺς ἄρσεν γένετο, Ζεὺς κ. τ. λ.

P. 391—WHERE ALL THINGS LIE INVELOPED,  
[&c.]

—ὅσα πῆρ ἐστὶ ΤΑ ΠΟΛΛΑ κατὰ δὴ τινα μερισμὸν, τοσαῦτα καὶ ΤΟ ΕΝ ἐκείνο πρὸ τῷ μερισμῷ κατὰ τὸ πάντη ἀμερές· οὐ γὰρ ἐν, ὡς ἐλάχιστον, καθάπερ ὁ Σωκράτης εἶδοξε λέγειν, ἀλλ' ΕΝ, ΩΣ ΠΑΝΤΑ. *As numerous as is THE MULTITUDE OF INDIVIDUALS by Partition so numerous also is that PRINCIPLE OF UNITY by universal Impartibility. For it is not ONE, as a MINIMUM is one, (according to what Speucippus seemed to say,) but it is ONE, as being ALL THINGS. Damascius πρὸς Ἀρχῶν, MS.*

P. 408—THE WISEST NATIONS—THE MOST COPIOUS LANGUAGES.] It is well observed by *Muretus*——*Nulli unquam, qui res ignorarent, nomina, quibus eas exprimerent, quæsierunt.* Var. *Leët. VI. I.*

P. 411.—BUT WHAT WAS THEIR PHILOSOPHY?] The same *Muretus* has the following passage upon the ROMAN TASTE FOR PHILOSOPHY——*Beati autem illi, et opulenti, et omnium gentium victores ROMANI, in petendis honoribus, et in prensandis civibus et in exteris nationibus verbo componendis, re compilandis occupati, philosophandi curam servis aut libertis suis, et Græculis esurientibus relinquebant. Ipsi, quod ab avaritia,*

*tia, quod ab ambitione, quod a voluptatibus reliquum erat temporis, ejus si partem aliquam aut ad audiendum Græcum quempiam philosophum, aut ad aliquem de philosophia libellum vel legendum vel scribendum contulissent, jam se ad eruditionis culmen pervenisse, jam victam a se et prostrigatam jacere Græciam somniabant. Var. Lect. VI. 1.*

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F I N I S.



A D V E R T I S E M E N T .

*T*HE Reader is desired to take notice,  
that as often as the author quotes V. I.  
p. &c. he refers to Three Treatises published  
first in one Volume, Octavo, in the year  
1745.

